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Chronicle

Home News.—At the first sessions of the seventeenth annual meeting of Governors at Poland Springs, Me., on June 29, Governor Smith, of New York, caused a sensation among the fourteen other Governors in the assembly by declaring that the economy effected by the National Government is due not to any special merits of Mr. Coolidge but to the changing conditions of war and peace. Governor Smith's arraignment of the Federal Government came in the course of a brilliant exposition of New York State's financial problems and the means taken to solve them, and this in turn was part of the general discussion on the "Executive Budget." On the following day, in discussion of Federal and State distribution of governmental power, Governor Ritchie, of Maryland, presented figures to show that the so-called "fifty-fifty" plans are inherently vicious and unjust, because they take money from the people of some States in the East and transfer it to States in the West and South, though only four States receive actually more than they give. His position

Governors' Conference

was disputed by several Governors, notably those of Mississippi, Virginia, Nebraska and Wyoming, the latter Mrs. Nellie Ross. The speeches of Governors Smith and Ritchie are looked on in some quarters as having a distinct bearing on the next Presidential campaigns, as each one raised a question which will most likely enter into the issues, namely governmental economy and Federal usurpation.

On Wednesday, July 1, the New York Times printed an interview with Mr. E. L. Doheny on the oil-leases, which created widespread interest throughout the country. The principal points of

Mr. Doheny's Defense

Mr. Doheny's defense were the following: 1. Mr. Doheny's company took the Elk Hill lease and built the Pearl Harbor naval-oil base only because Admiral Robison insisted on it as a necessary defense move for the United States. 2. The whole lease policy originated not with Mr. Fall, but with Navy officials, who were convinced of the danger of war in the Pacific. 3. The executive order of Mr. Harding approving the leases was suggested not by Fall but by Secretary Denby, who presented it at a Cabinet meeting. 4. Mr. Doheny himself was moved to his action by a personal interview with Admiral Robison. 5. The secrecy of the whole affair was due to the danger of "wrecking" the Disarmament Conference which was being held at the same time to avert the same "Pacific crisis." 6. Certain important telegrams clearing up the situation disappeared from the files of the Interior Department. Mr. Doheny, by advice of counsel, omitted all reference to the mysterious \$100,000 said to have been transferred to Fall in a black satchel. Later Senator Walsh took sharp issue with Mr. Doheny on nearly every point of his defense.

The danger of a vast coal-strike again menaced the country on June 30 when John L. Lewis, president of the United Mine Workers of America, de-

Threatened Coal Strike

nounced the "repudiation" of the Jacksonville agreement, and said the strike would come if the repudiation is not revoked. He accused three large companies, in which Messrs. Schwab, Mellon and John D. Rockefeller, Jr., are interested respectively, of having repudiated the agreement, and of raising a huge fund to convince the country that high prices

in soft coal are the result of high wages. Later developments were the demand of the miners for a 10 per cent increase, and the threat that in case of a strike the President would intervene.

China.—Indications from Washington are that a conference may soon be called to discuss territorial questions in China. Secretary Kellogg is of the opinion that such a conference should be held in the immediate future. The policy of the

*Extra-Territorial
Conference*

United States has been to abandon its extra-territorial rights whenever conditions allowed and officials are in favor of doing the same in China at the earliest opportunity. The American Government would have the conference on extra-territoriality immediately, despite local conditions; not meaning, however, that conditions in China warrant the abolition of extra-territorial rights. The new minister to China, John V. A. MacMurray, was instructed to discuss a China customs conference and one on extra-territoriality in Peking. Mahlon Fay Perkins of the State Department, now in London, is to treat these questions with the British Government. The news of the proposed conference reached London before any official communication from Washington, and was received with marked surprise. Officials refused to disclose their views on the subject, although it is believed that they will support the Washington treaty regarding an extra-territorial revision as soon as conditions in China permit. Admitting that the anti-foreign feeling in China is to some extent justifiable, the conviction prevails that extra-territoriality is the sole means by which Western merchants can enjoy security in China. As there is no stable government in China, it is thought more advisable to drop the question of extra-territoriality until a form of government is established which will insure a proper basis for negotiations. The British Government, having more at stake, is not inclined to yield a point out of sentiment, which would bring her little guarantee of success and might permanently weaken her prestige in the East.

France.—To stabilize exchange and to secure liberty of action politically Ambassador Daeschner was instructed to notify the United States that France would soon be ready to negotiate for the funding of her 4,000,000,000

*War
Debt*

francs war debt. The Commission will come to Washington very likely early in September. Whether or not M. Caillaux will actually be able to come is a matter of speculation. Definite plans are impossible before the balancing of the government budget which should be completed by the end of July. England's note urging a settlement of her debt is not considered an unfriendly impediment to the proposed deliberations, but rather a specific reminder that according to previous understandings

reimbursements to the United States and to Great Britain should be proportional. Neither Government has been spared such hectic criticism in the press as: "The war for justice and humanity has resolved itself into a filthy business of money;" "France will be probably happy and comfortable if she obtains at least the equivalent of the Dawes' plan, which assures the economic and political hegemony of King Dollar;" "The blood we shed and the devastation we endured weigh less in the scale of final settlement than the money we owe."

The French Senate has given a unanimous vote of confidence to the military and diplomatic endeavors in Morocco. The insidious propaganda of the Communists persists as a virulent and malignant poison. Premier Painlevé and Foreign Minister Briand

*The Morocco
Situation*

in addresses to the Chamber strove to put in proper perspective the power of Abd-el-Krim and the activities among colonials of the Communists. That the extension of the defense line north of the Onwergha River had aspects of aggression and hence, as so often has been asserted, was the cause of the hostilities was vigorously denied. "We committed no act of aggression but thanks to precautions then taken we were able when the time came to defend the road to Fez." To offset exaggerations relative to the war, the Premier stated that the troops in North Africa even now are only half what they were before the Great War. The casualties among French officers and soldiers have been only 400. He thus summarized his policy, "We will neglect nothing to drive back the invader nor any occasion for peace compatible with the rights, dignity and prestige of France." It is reported that the Franco-Spanish conference at Madrid is preparing conditions of peace to be submitted to Abd-el-Krim as a real test of his attitude and expectations. Meantime France with a force numbering 60,000 unable to launch a real offensive, fights the enemy in front and infiltration from native tribesmen from behind. The cry for a decisive victory is persistent. The obstacle is still found in the treacherous tactics of Communists, the wavering support of the Socialists, and finally in the lack of conclusive agreements between France and Spain.

Germany.—The note from France, proposing a security compact with Germany, was recently received in Berlin. The German Government is at present preparing a reply which, to all appearances, will take the form of a basis of discussion. A willingness to further the negotiations was expressed, provided certain ambiguous clauses in the French note are cleared away. Assurance was given that the preliminary note will be signed by the entire Cabinet.

*Security
Compact*

A great deal of uncertainty as to the issue is caused by the opposition of the Nationalists, who would use the treaty merely as a security for the Germans against any possible French action. Siresemann hesitates to propose such a bargain to France, but is rather inclined to accept the note for discussion. A prevailing opinion exists that the Nationalists are entirely opposed to any security compact, and that the threat to bring the issue before the Reichstag for a vote might endanger the Government's existence. In any event the Socialists could be relied on to vote for the security compact, which would determine the issue, even without the Nationalists' vote, but would also necessitate a revision of the Cabinet. Diplomatic and political questions which loom up as all important for Germany's future welfare in the commercial field forecast long drawn out negotiations. However Berlin is in hopes of returning her preliminary note to France on July 12 and thus preparing the way for an amicable discussion of the proposal.

Great Britain.—In what is called a most friendly spirit, Austen Chamberlain, Secretary for Foreign Affairs, has sent notes to the nations indebted to Great

*Note to
Debtor Nations*

Britain, reminding them of their obligations to pay. The memorandum has been addressed to France, Belgium, Italy, Portugal, Serbia, Rumania and Greece. In the French note, the contents of which are known, Mr. Chamberlain suggests that the time is ripe for France to make an offer for the settlement of her debt, even though the settlement is only provisional. He states that Great Britain has no desire to interfere with French negotiations with other creditor powers, but he insists that Great Britain has a right to be treated in an equal manner. This is interpreted to mean that if France arranges to pay part of her debt to the United States, she would be expected to pay a proportionate amount of the sums due to Great Britain. The note does not press for payment, but desires that a date be set for starting negotiations. It is looked upon more as a reminder of facts than as a definite demand. The total war debt owing Great Britain has been estimated at nearly two billion pounds. The amount that Mr. Chamberlain now desires to receive is about sixty million pounds. This sum has reference to the British payments to the United States, since Great Britain claims that she is only seeking enough from the debtor nations to reimburse her for her payments to America. In another way, the British note is traced back to American influence. After the United States had circularized the debtor nations, the British Treasury and the press expressed a fear that British interests might be neglected and a demand was made that the Government institute a similar action. The new note, however, is not interpreted as questioning in any way the

American claims or rights to obtain settlements.

Though the motion of censure made by Ramsay MacDonald against the Government for its failure to solve the unemployment problem was defeated, the

*Increase of
Unemployment*

fact that unemployment was becoming a most acute problem was recognized. The motion of censure stated that the Government "has failed to take measures to deal with a situation of unprecedented gravity." In a lengthy reply, Premier Baldwin declared that except in the coal, iron, steel, shipbuilding and engineering industries, unemployment was not much greater than it was a year ago when Labor held office. As reasons for the present difficulties he recalled that the population had increased, that emigration had been restricted and that foreign tariffs were hurtful to British trade. Mr. Baldwin revealed the intention of the Government to ask the House to consider the possibility of granting subsidies to industries that were depressed.

According to recent statistics, the total number of unemployed at the beginning of July was estimated at 1,280,790, an increase of nearly 34,000 during the past month and of 128,157 since this time last year. During the past five years, the successive Governments have all been criticized severely for their lack of success in handling unemployment. As relief measures, all parties are agreed on the policy of instituting public works to provide employment and of granting doles to the unemployed. The belief has been expressed that if the dole were abolished the unemployment figures would be reduced. According to recent investigations, however, it was found that only four per cent of the one million and a quarter on the relief list was unfit or unwilling to work. The general view taken on unemployment is that the British problem is dependent on the world situation and that no permanent relief is possible until there is a reestablishment of security in Europe.

Unless some compromise is effected, there is likelihood of a coal strike that will aggravate the present serious economic condition of the country. Joint com-

*Coal Strike
Threatened*

mittees of coalowners and miners have been in conference for some weeks. On June 30, the owners gave formal notice to the Miners' Federation that the national wage agreement signed in May, 1924, would be terminated at midnight on July 31, 1925. The proprietors are in favor of reviving the eight-hour day and of reducing wages in order to aid the coal industry which is now suffering from severe depression. A new proposal offered by the owners to replace the 1924 agreement is being considered, at the present writing, by a conference of delegates of the Miners' Federation. It is regarded as certain that the miners will reject the extension of the seven-hour to an eight-hour day and will not consent to a reduc-

tion of wages. When questioned in Parliament about the coal situation, Mr. Baldwin stated that the Government did not intend to interfere in the coal dispute while owners and miners were negotiating. A statement of the Ministry of Mines on the coal industry in March notes that there has been a falling off in production and profits and a reduction in the numbers of employed.

Ireland.—A most enthusiastic ovation was tendered to Rev. Dr. Mannix, Archbishop of Melbourne, when he arrived in Dublin on June 30. A special train carried the Archbishop and the Australian pilgrims from Kingstown, where they had been met by Mr. De Valera and the Republican leaders and deputies. At the Dublin Station, in the presence of a huge crowd, addresses of welcome were made by the members of the former Corporation of the City of Dublin. A triumphal procession, accompanied by several bands, marched from the station to the pro-Cathedral where Archbishop Mannix gave his blessing. The visit of Archbishop Mannix to Ireland has been awaited with great interest. It will be remembered that he declared his intention of going to Ireland in the summer of 1920. At that time, the Dublin Corporation unanimously voted to present him with the freedom of the city, but the British authorities intervened and prevented him from landing because of his declared support of the Republicans. Some time ago, the Free State Government temporarily suspended, as it is phrased, the Corporation and gave the administration of Dublin to three Commissioners. Prior to this present visit of Archbishop Mannix, the Corporation again voted the freedom of the city to him and requested the town clerk to bring the Burgess Roll so that the Archbishop might sign it in accordance with the ceremony usually followed. The City Commissioners refused permission to the town clerk to present the Burgess Roll. Though the Free State has taken no part in presenting Archbishop Mannix with the freedom of the city, it has not, as far as is known at present, interfered in any way with the hearty and enthusiastic welcome to the distinguished prelate.

Renewed discussion has arisen in the Seanad over the question of divorce proceedings. It will be recalled that in February of this year the Dail had decided that there were to be no divorce facilities recognized in the Free State. When the divorce bill came before the Senate in March, Lord Glenavy ruled that this motion on divorce was out of order since it was in conflict with the standing orders, violated the Constitution and established a dangerous precedent. A compromise has now been suggested by Mr. Douglas, Vice-President of the Seanad. This provides that private divorce

Welcome to Dr. Mannix

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Senate Debate on Divorce

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bills may be promoted in Parliament, but that they must receive a first reading in each House before they are passed by the Seanad. It is pointed out that this procedure would render divorce impossible and could not be considered unconstitutional. The advocates of divorce seem disposed to accept the compromise. In a lengthy speech that has caused resentment, Senator Yeats argued in favor of permitting complete divorce. He argued against Catholic intolerance and declared that divorce, a symbol of freedom, must be defended against the enemies of Nordic culture and Protestant intelligence. His references to Archbishop Byrne and Father Finlay, as well as to Daniel O'Connell, were most distasteful. He suggested a "very simple solution," namely, that Catholic members should remain absent when a divorce bill was brought before the House, and that it should be left to the Protestant members to deal with. He considered that this "would be a wise policy to adopt."

Rome.—In an expression of personal gratitude for the playground for youngsters that the Knights of Columbus have presented to the Vatican, His Holiness Pope Pius XI received in private audience Supreme Knight James A. Flaherty and presented him a medal usually restricted to bishops. His Holiness pleasantly referred to the Supreme Knight as the "Bishop of the Knights of Columbus." A large plaque of gilded bronze mounted on alabaster, representing the Pope in bas relief with his hand upraised in blessing, was sent to the headquarters of the Knights of Columbus. In thanking the Knights for their presence in Rome during the Holy Year, the Pope said in part:

The Knights at the Vatican

"Whenever there is a soul in danger or human suffering to alleviate, you are ready to do your best, cooperating with the common father materially and morally for the salvation of mankind. You are a select body rendering true knightly service, always prepared to break a lance in a good cause.

Spain has probably been more misrepresented in the foreign dispatches than any other country. Next week, Stephen Grayson will present a true picture, based on personal observation, of that country under its military directorate.

The Catholic Educational Association held its annual convention in Pittsburgh, and AMERICA's staff correspondent will contribute his impressions of that meeting.

Another interesting article will be an explanation of the process of the Catholic Church in beatifying and canonizing the holy men and women honored in the great series of ceremonies at St. Peter's this year.

Mussolini and the Masons

STEPHEN GRAYSON

THE Paris-Rome Express, one of the finest trains in the world, pulled into Turin on May 17 on time, behind a magnificent electric engine made in the Ligurian shops. After certain monetary transactions with various agents, porters and guards, I found myself luxuriously installed in my compartment, the last one, I was solemnly assured, to be had in the whole train. The train pulled out, so gently you would hardly know it had moved; the restaurant-car steward came, gave me my ticket for my place at breakfast, and I made my way forward and enjoyed a real American breakfast. Later, I settled down behind a cigar, to read the paper.

It was the first paper handed me by the newsboy and I had hardly glanced to see which paper it was. It was the *Stampa* of Turin. The whole first page was taken up with the account of the debate the day before in the Italian Parliament on the Freemason Bill, introduced by no less than the *Duce* himself. The "lead," in the European style, was so interesting that I translate it here in full:

Who could even have imagined in the years of the war, when so large a use was made of democratic ideas and masonic modes of thought, that on the morrow of victory, in the Italian Parliament, there would have been heard speeches fiercely anti-masonic, there would have been presented bills designed practically to destroy the ancient association, and that at the same time prominent and influential deputies, opposing the so called "green sect," could have delivered a panegyric, before a sympathetic and attentive audience, of the Order of Jesuits, of their services in the field of education and of science and on the missions, and do all that in the name of patriotism? Yet what a few years ago the wildest imagination would not have dared even to conceive as an academic hypothesis, has happened.

"Decidedly," said I, as I read, "a revolution has happened in Italy since I left it four years ago." The Rome correspondent of the *Stampa* made no secret of his own sympathies. They were for the Masons and against the bill. His news-story was an editorial, a bad habit our own foreign correspondents are catching in their European surroundings, but he honestly appended to it a complete *procès-verbal* of the debate, on the style of our own *Congressional Record*. It lies before me as I write, and it shall be my sole authority for what happened. Apparently the American correspondents imposed a voluntary censorship on themselves in their dispatches, so the story is practically new and worth telling.

The debate in the Italian Parliament was a summing-up of the whole Fascist revolution, its starting-point, its evolution, its aims, its methods and its probable outcome. The movement, as is well known, began as a determined and successful attempt to save the country from the Bolshevik peril, which I for one can testify was a very real peril. The world never knew the half of what

happened in the years 1919-1922. The government censors saw to that. But for some months it was touch and go for a Communist revolution, until the Black Shirts appeared on the scene. The value of human life sank very low during those terrible years. At the end the young ex-soldiers, who had faced death singing "Giovinezza," shook the blood from their eyes and took a look around.

The first thing they saw was what they had known all along, that Italy was very badly governed. They promptly shifted their ground. The Communist menace out of the way, they addressed themselves to what was no less a menace, the professional politician. Incompetence and selfishness, the hall-marks of men who had grown gray serving themselves and certain privileged interests, had made Italy a by-word before the world. These young men would see what youth and the discipline of self-sacrifice could do. The world knows the rest: the march on Rome, the coming of the Dictator, *Il Duce*, his reception by the King, who was pitied by the misled outside world, and admired by those who knew the real motives for his action.

Everyone of those who spoke in favor of the bill—and only two were present to speak against it, very mildly—emphasized the point that this bill was merely the logical conclusion of the whole Fascist revolution and the practical realization of a train of thought deeply rooted in the Italian consciousness. It was "a most important manifestation of the renewal of the Italian conscience," "a veritable act of liberation," "a gesture of courage."

An amusing feature of the discussion was the concern displayed by the two opponents of the law, one of them a Communist, lest the bill also fall heavily on the Jesuits! Their fears were allayed by two Catholic Fascists, who pointed out that the Jesuits are no more secret than any other religious Order—Franciscans, Dominicans, Benedictines—that the Jesuits do not hold public office, and that their ideas of public morality are very different from those of the Italian Masons.

What is this famous law, that according to newspapers in our country, "suppressed" the Freemasons in Italy? Simply a law by which "all associations existing and operating in the Kingdom must make known to the authorities their constitutions and by-laws, the names of their officers and those of all the members." It is practically the same law as that passed in various States over here against the Ku Klux Klan, and for practically the same reason. As Mussolini put it: "It is an outrage that the highest functionaries of state should frequent the Lodges, inform the Lodges, take orders from the Lodges."

He mentioned particularly the Departments of Justice, of Education, and the Army and Navy, as at the mercy of Freemasons, and added: "It is inadmissible; it must end!"

The logic of the affair is fairly obvious. Italy was all but ruined by its professional politicians. These professional politicians, who all but ruined Italy, were Freemasons, and took their orders from the Lodges. The Italian Government was in their hands, and was passed around in a friendly manner from one to the other. When the Fascists came to Rome and took over the Government, they found their path blocked in every direction by subordinates who were Freemasons. The Lodges went even further. In some places, as at Florence, they sought control of the Fascists themselves, and the *fascio* (lictors' bundle of rods) of Florence was dissolved, and formed anew by men under oath of not belonging to the Masons. The purging of public life, chief idealistic aim of the Fascists, seemed to demand the breaking of the stranglehold of the Masons on the Government.

After five or six speakers had explained their votes, and the discussion was closed, Mussolini arose to speak. Even the enemies of the Dictator admit that he is a first-class orator, and he did not disappoint his attentive audience. His speech abounded in startling utterances: "The sword is mightier than the pen"; "do the greatest good to your friends, and the greatest harm to your enemies"; "I believed very little in democracy, liberalism and the 'immortal principles'"; "yesterday maybe we went with the current, today we are energetically going against the current"; "Masonry is a bubble, prick it and we will see what it really is"; "Masonry is a survival that has no decent reason for surviving in this present century." The harm that international Masonry could do Italy by way of reprisal, he did not believe in, he had already discounted it; "besides, they won't betray their own interests, merely to get back at Italy." And he perorated:

Gentlemen, we are living in the century of victory, we are a new generation. Even before the war we felt nausea and disgust for this Italy with a foot of clay; this Italy all taken up in the petty politics of parliament; this Italy that was dominated by mediocrities who became important simply because they belonged to Masonry, the Italy of yesterday, where such a ridiculous dispute could arise as that between the Syndic of Rome and him who lives in the Vatican. In spirit we today are far from all that. This is the sign of our youth, this is the sign of our courage, and here is the certainty of our future."

Mussolini has never concealed his contempt for "democracy," and it must be admitted that what passed for democracy in Italy never gave him much reason for admiring it. Besides, democracy with a small "d" never meant much in Italian speech but Freemasonry, the "immortal principles" of '89, at which he poked such fun, a democracy far removed from the hereditary democracy of the Italians, that of the Middle Ages. On the purely political side, it had grown to be synonymous with parliamentary government, a corrupt system of bloc manipula-

tion, the reaction against which is such a profound symptom in the public life of the Latin countries at the present day.

True Democracy, government by consent of the governed, that Mussolini claims to have. In any case the traveler who knows the Italy of yesterday and today quickly comes to realize this: at least, Italy has a government. If the same kind of government were brought about in the same kind of way in the United States, with our own particular traditions of self-government, we would rightly abominate it. But to impose our kind of government on another country with other traditions, would be a disastrous mistake; to lament its absence in another country would be just as futile, and might be just as dangerous. The Masons in Italy chose to go into politics, and became identified with a parliamentary system which the Latins are just now engaged in specially abominating. They are now paying the penalty of their error.

Bishop McQuaid of Rochester

THOMAS F. MEEHAN

THE earthly career of Bernard J. McQuaid, first Bishop of Rochester, New York (1825-1909)* ran parallel with the formative period of the Church in the United States. In the practical constructive work, the splendid results of which are now everywhere manifest, his was no small part. From the late sixties to the day of his demise his name was foremost in the activities that called for men of executive capacity, broad vision and mental grasp far above the ordinary run. He was the uncompromising champion of Catholic education, and the implacable foe of temporizers of its cardinal principles and of "liberal" emasculators of its discipline; the reformer and modernizer of seminary administration; faithful, zealous pastor; model bishop; admirable, patriotic citizen; but alas, for the evanescence of human fame, the present generation knows too little of his interesting and instructive record.

He left no memoirs of the crowded hours of his long and busy life, but with the prescience that was characteristic of his whole administration, he picked out one of his young priests and sent him abroad to be trained at the University of Louvain to know history and to record it according to the requirements of real faith and true science. Dr. Zwierlein comes now to show that his Bishop's trust in him was not in vain. Indeed he had already given evidence of this, for it will be remembered that Louvain, in 1910, gave him its *Docteur ès Sciences Morales et Historique avec*

*The Life and Letters of Bishop McQuaid. Prefaced with the History of Catholic Rochester before his Episcopate. By Frederick J. Zwierlein, D.Sc., M.H. (Louvain). Vol. I. Roma; Desclee & Cie.; Louvain: Librairie Universitaire; Rochester, New York: The Art Print Shop. \$3.00.

la plus grande distinction for his book "Religion in New Netherland." He was the first American to take that degree; and the first American to offer a dissertation in English to the University of Louvain.

It is a labor of love therefore for him to preserve for the annals of Catholic progress in the United States the details of the life work of the first Bishop of Rochester. For the background of this biography he has taken the story of Catholic Rochester. In this he has found ample material for the first volume of his work, nearly 300 pages being so devoted. The city of Rochester had a Maryland Carroll among its founders (1803) but nearly a quarter of a century passed before the Catholic section of that growing community was strong enough to organize a congregation. It is notable that this was done in 1820 under the leadership of the Rev. John Farnan who, a few years later, was the first pastor also in the now great diocese of Brooklyn. Many famous names occur among the pioneers in this section of western New York: Bishops Dubois and Hughes; Fathers Bernard O'Reilly, Raffener, Leviz; Bishops Neumann, Timon, MacFarland, McCloskey, to cite only a few.

It was the scene of several outbreaks of violent anti-Catholic political agitation under the various designations of Native Americanism, Know Nothingism and A. P. Aism, and Dr. Zwierlein has given considerable space to this topic. His selections make available to the general reader facts and data otherwise practically inaccessible and specially useful just now when there has been so formidable a recrudescence of this baleful force in our political campaigns and social life. He has also avoided the mistake attributed to so many of our Catholic historians, that they were too ecclesiastic, or rather too clerical, in their narratives. The zealous and generous laymen who did their duty in building up Catholic Rochester also receive their just tribute in the telling of the accomplishments. It will be a revelation to a wide circle to find how substantial a list of Catholic laymen is to be found among those prominent in the material and civic prosperity of Rochester. A wealth of illustrations adds to the interest and accentuation of this.

Having outlined the development of Rochester, civil and religious, previous to its establishment as a diocese, Dr. Zwierlein takes up the life of Bishop McQuaid in the last fifty pages of the volume. The Bishop was born in New York City in 1825, and in his seventh year, a shocking domestic tragedy and a step-mother's abuse sent him, after his father's death, to find a home at old St. Patrick's Orphan Asylum in Prince Street. The official record, still extant, says:

"Bernard McQuaid, aged 7 years, entered R. C. O. A. Aug. 20, 1832, and was discharged June 4th, 1839, aged 14 years. He was sent to Chambly College, Canada."

If Bernard McQuaid made so successful a contest against the traditional "twin jailers of the daring heart: low birth and iron fortune" he owed his career to the care and guidance of a remarkable religious, Mother Elizabeth Boyle, then in charge of St. Patrick's Orphan Asylum, and later the first Mother Superior and founder of the New York Sisters of Charity. She it was who discerned the latent force in the character of the lad misfortune had brought to her fostering care; she sent him to college, watched his seminary course and finally had the happiness of seeing him minister at the altar. The Bishop was ever conscious of the debt he owed Mother Boyle and has left in no unmistakable words his life-long gratitude to her and his appreciation of her as a prudent and wise guide and an ideal head for a great religious Institute. "To her I owe my vocation and without her help, I could never have found my way to the priesthood," he wrote to Mother Xavier of the New Jersey Sisters of Charity, on February 20, 1907. Mother Xavier was one of the first novices of Mother Boyle's infant community, and Bishop McQuaid, in the twilight of his memorable career, linked his life with Mother Xavier's in attributing the far-reaching results in both to their good fortune in having their early days influenced by the Valiant Woman to whom Catholic New York is under no small obligation.

After his preparatory studies at Chambly College, young McQuaid came back to the old seminary at Fordham where Dr. James Roosevelt Bayley was president. He was ordained priest by Bishop Hughes, January 16, 1848. As his health was very poor, for his first assignment he was made assistant at Madison, New Jersey. Until he was appointed Bishop of Rochester in 1868, the many phases of his work were accomplished in this part of the State. He became the pastor of the Cathedral, the vicar-general and right arm of the Bishop for many years. He built and rebuilt Seton Hall College; was largely instrumental in the organization and introduction of the diocesan foundation of the Sisters of Charity and was foremost in promoting the progress of the diocese of Newark under the administration of his old friend and preceptor, its first Bishop. The volume ends with his appointment to the newly created diocese of Rochester, in 1868, and with the promise that the second will open up a most entertaining and instructive chapter of the history of the American hierarchy.

The first Bishop of Rochester was an aggressive personality by nature. He governed with a strong hand and offered no faint-hearted support for his opinions. He was an active factor in the proceedings of the Third Baltimore Council; his trenchant leadership in the controversy over Catholic education is one of the guide posts of the era; in the activities leading up to the founding of the Washington Catholic University

and the establishment there also of the Apostolic Delegation he was in the forefront. As a writer and public speaker he was constantly employed. It would be difficult to find any event of consequence during his day in which he was not in some way concerned.

Dr. Zwierlein promises to tell his story without doctoring the facts, and make the pages "in accord with Catholic principles on the teaching of faith and morality, no matter what criticism may be raised against the 'honest and realistic history.'" He has ample scope for this in the life of Bishop McQuaid. It might be objected that his approach to the main purpose of his task is somewhat long-drawn-out and diffuse in detail;

that here and there a more careful editing might have eliminated some minor blemishes, but why cavil at trifles when the whole volume supplies such a lavish compendium of facts evidently gathered with scrupulous care and tireless research from incontrovertible source material? He candidly admits "the sacrifice of some literary excellence for the sake of historical truth." It is dedicated "To the University of Louvain in Commemoration of the Five Hundredth Anniversary of Its Foundation (1425-1925)." It bears the *Imprimatur* of the Master of the Sacred Palace, Rome's hall-mark of orthodoxy, and the University accepts the volume as one of its official publications.

The Apostle of the Eucharist

Blessed Peter Julian Eymard

ALFRED J. VEY, S.S.S.

ONE day in the beginning of the last century, a little boy of five said to his sister who had just come from Holy Communion: "You are very happy to go to Communion so often. Do offer it some day for me." "But what do you know about it?" she replied. "What do you want me to ask for you?" "Ask our Lord," said the child, "to make me very good and gentle and pure, so that I may become a priest some day."

The boy became a priest, though, because of his father's opposition, he had to begin his studies secretly and the seminarians, to whom he took his work for correction, often sent him away because he smelled of oil after helping his father at his oil-press.

To the priest, beloved of his people, came a call to the religious life. He no sooner received his Bishop's permission than he made up a small bundle of the few things he needed and set out for the Marist novitiate, telling his sister, whom he loved dearly and who wished to detain him if only for a day, that on the morrow it might be too late.

The fact that the different Mysteries of the Saviour's life had Religious Orders consecrated to their honor while Our Lord in the Blessed Sacrament had none, made a deep impression on this Marist priest. At the same time, something seemed to tell him that he should devote his life to this Eucharistic service. And, when Pope Pius IX assured him that the idea was God-given, he did not hesitate to undertake the foundation of an Order devoted exclusively to the Blessed Sacrament, though this entailed the sacrifice of his life in religion, which meant so much to him and in which he had risen to a position of trust.

The man endowed with this exceptional clearness of vision and strength of character was Peter Julian Eymard, who has come to be called the Apostle of the Eucharist, and who, on July 12, will be raised to the ranks of the

Blessed. He was born February 4, 1811, at La Mure d'Isère, a little town in the Southeast corner of France. He was ordained a priest in 1834, and in 1839, after some years as a Curé in the Diocese of Grenoble, he joined the newly founded Marist Order. With one companion, Father De Cuers, a former captain in the French navy, he opened the first house of his own Order in Rue d'Enfer, Paris, in June, 1856. Of this beginning he wrote: "We have started as one might start in the desert, with one chair, one spoon, one pair of sheets. Oh, it's delightful! All we have we consecrate to our Eucharistic Lord; He deserves it all. . . . What happiness to have a tabernacle and in that tabernacle Jesus Christ with His grace, His love, His heaven, everything! I cannot pay attention to anything else, not even to my body or my miseries." Then, when in January, 1857, he was able to expose the Blessed Sacrament, and fulfil the principal duties of his new vocation, he could say: "The seed is sown. We have only to let it rot in the earth that it may grow in God's good time."

Few have realized the fact of the Real Presence as did Father Eymard. As a child it appealed to him; as a young man it drew him to the sanctuary; as a priest it was continually before his mind; as the founder of a religious Order with perpetual adoration as its special object, it was the inspiration of his every action. At the altar he was the true priest of God. His attitude when kneeling before the Blessed Sacrament taught devotion. Still there was nothing strained in his outward bearing; he was always simple and natural. The souls confided to his care he directed to the Sacrament of love. One of these was Mlle. Tamisier whom he encouraged in her efforts which resulted in the inauguration of International Eucharistic Congresses. When he preached on the Blessed Sacrament he spoke as one inspired. His writings on the Holy

Eucharist, though unpretentious, are most original and appealing. On the question of frequent Communion they were so far in advance of their times as to anticipate the restatement of Catholic teaching on the subject in the memorable decrees of Pope Pius X. The great Monsabré, after one of his celebrated Notre Dame Conferences on the Eucharist, acknowledged his indebtedness to them.

Father Eymard strove to bring the Blessed Sacrament into its rightful place in the lives of all classes of Catholics. No sooner had his first undertaking begun to prosper than he founded an Order of the Blessed Sacrament for women, the Servants of the Blessed Sacrament, who from France have branched out to North and South America. Priests next engaged his attention, and he founded the Priests' Eucharistic League, which is now established throughout the world, and which, in the United States alone, has a membership of over ten thousand. For the Faithful he formed the People's Eucharistic League, which also flourishes today. At one time he thought of exposing the Blessed Sacrament in Jerusalem in the room where tradition tells us the Holy Eucharist was instituted, but he was not successful in his attempt to acquire possession of the Cenacle. Though busy drawing up and carrying out plans for the spread of the Eucharistic Kingdom as he said, he was always ready for what we might call spade work. He would go into the slums of Paris and prepare people, young and old, for first Communion, and he thought nothing of minding a dog outside his church while its owner made a visit to the Blessed Sacrament.

As there can be no true devotion to Our Lord without a corresponding veneration for His Blessed Mother, Father Eymard honored Mary in her relation to the Eucharist. He called her Our Lady of the Most Blessed Sacrament, the most theological, in the opinion of Pope Pius X who approved it, of all Mary's titles after that of Mother of God. He first used it in the peroration of a sermon at May devotions. His voice trembled with emotion, for he felt that he was thus able to pay a debt of gratitude to the Blessed Virgin, whom he looked upon as a model for adorers of the Blessed Sacrament, and who, he used to say, had inspired, guided, and encouraged him in all his undertakings.

While this rapid sketch of Father Eymard's varied activities speaks mostly of success, it must not be thought that he was spared the trials and the suffering peculiar to the founders of Religious Orders. We have given his own account of the poverty of his first house. Then, because of his new ideas, it was natural that he should be misunderstood. Again, some of his early associates, as is often the case, imagined that they too had the special graces granted to founders. One day his very first companion walked off and left him alone. His conduct in this trying circumstance was characteristic of his great faith and of the manner in which he bore up under all his diffi-

culties. He went to the chapel, exposed the Blessed Sacrament, knelt before it, and asked Our Lord to do something—the nascent Order was for Him after all. The companion returned.

Father Eymard's health had never been robust, and by 1868 it was almost completely shattered, so that he was ordered home to La Mure, where his sister nursed him. It was here that the end came on August 1st, 1868. From a natural point of view Father Eymard's death was most untimely: he was young as a founder, he was far from the scene of his life-work and from his spiritual children. But it may well have been the death he wished and prayed for, because he always considered our Eucharistic Lord Himself as the Real Founder and Superior Who would take care of His own work.

With the years the work has prospered, so that when Mother Church honors the Apostle of the Eucharist with the title of Blessed, his children from North and South America as well as from the different countries of Europe will be present in Rome, and thousands throughout the world, who have felt his influence, will rejoice with them. May his example and intercession induce increasing numbers to take to heart his message: "Jesus is there; go to Him," for if the Blessed Sacrament were better known this would be a changed world.

The Catholic Industrial Conference

JOSEPH HUSSLEIN, S.J.

DO Catholics take an interest in the social question? Many, doubtless, do not. But this cannot be said of the large and enthusiastic assembly, gathered from all parts of the United States, which attended the third annual meeting of the National Catholic Conference on Industrial Problems, held in Chicago, June 24 and 25. They had come to listen to papers prepared by men and women, competent by their experience and position, to speak on the labor question, whether as employers of large industrial forces, as managers of extensive manufacturing plants, as spokesmen for employers' associations, as representatives of national or international trade unions, and finally as college men or priests who through long years had entered into intimate contact with the actual industrial problems of the day.

But it was not an audience merely come to listen that gathered there. The discussion upon the floor, open to all, was brisk, animated, often eloquent and always filled with information and enlightenment. Seldom was there a speaker who failed to disclose a new phase or angle of the question or who did not at least confirm and amplify the experiences of others. Due to the various interests represented, sparks were at times struck, but the invariable characteristic of these conferences has been the amicable feeling which prevails, with the utmost freedom of discussion.

The very first feature of the opening day of the Con-

ference was a debate on the Child Labor Amendment between Dr. John A. Ryan, speaking in its support, and Frederick P. Kenkel, K.S.G., director of the Central Bureau of the Central Verein, in opposition to it. Strongly as the men and women there present had felt upon that subject, and hotly as many had perhaps championed one side or the other, in press or public forum, the discussion remained typical of the restraint and good feeling with which the most bitterly disputed points of controversy can be freely debated at the Conference.

Wit and humor varied with pathos and moments of tense and solemn feeling, as light and shadow follow each other. Speaking in defense of the lady trade-unionists—though far be it from me to imply they needed any defenders!—Mr. John Walker wished to make his important point that women workers cannot leave their fate even in the hands of the most benevolent of employers. He came, said Mr. Walker, from the most honest nation under the sun. He was a Scotchman, and he claimed no peculiar virtue for his race, but each one there so closely watched the other that no one ever had a chance to be dishonest! In the same way, he drew his lesson, the woman worker in industry must realize that her employer bears watching, and that there is no way of putting checks on him except by the power which trade-unionism gives. For one thing, it would help to make him honest by obliging him to pay a living wage.

Rising into eloquence the speaker pleaded that, as for himself, he would prefer to have but half the wages he might else receive through the generosity of his employer, and be conscious that he was obtaining his pay, not as a gift of benevolence, but as a wage that he could independently demand by the power of his trade union. Only this consciousness could produce true, stalwart, independent men and women who could with all due right bear the glorious title of "Americans." Trade unionism, as he saw it, was essential to the full and perfect development of human character in the present industrial status.

That is a flashlight on just a chance speaker rising to his feet to give utterance to his thought in language that almost invariably was well-knit and thought that was closely reasoned.

There were moments, too, of hilarious merriment, as when, after listening to a most audacious trade-union appeal, Mr. Ernest F. Du Brul, general manager of the Machine Tool Builders Association, representing the employers, sprang to his feet and asked the Chair for "three minutes to throw a brick!" A moment after the metaphorical missile went crushing through the plate-glass windows of his adversary.

Judged even from the standpoint of the trade-unionist, the employer, after all, was found to be not altogether as bad as he might be—at least, not every employer. In fact, there were plenty of good employers, one might gather. One of the trade-union speakers quite neatly divided all employers into three classes.

Perhaps one-third of the employers, the speaker thought—whether a man or woman trade-unionist I do not recall, for both argued their cause with great cleverness—were entirely well-meaning men who really desired the economic betterment of labor and earnestly cooperated with it. Another third might be described as not gifted with any notable leanings towards altruism, but they were clear-headed enough to understand that their financial interests demanded, under their circumstances, a more or less satisfactory understanding with their trade-union employees. Finally, the remaining third was considered a thoroughly vicious and hopelessly selfish element, with whom man or woman labor counted for absolutely no more than the profits that could be gotten out of them. We all know that this class of employer does exist. But all in all, the trade unionist's feelings towards the employer, as expressed in the papers and on the floor, was rather kindly than otherwise. The spirit of good will, after the long years of hard struggle, was clearly perceptible.

Particularly gratifying was the evidence of the rapidity with which voluntary arbitration is replacing the strike and lock-out. One of the union officials instanced how his own union had formerly spent as much as about \$15,000,000 on one single strike, while today both men and employers had come to learn the advantage of arbitration, even though it was far from perfect. All its weak points were pointed out with amazing clearness, both by the representatives of the employers and by the union officials who came directly into contact with its operations.

Employers and their representatives were no less free than labor officials in the unhampered expression of their sentiments. The fact of the many business failures was recalled to the trade unionists, and they were told to sink their funds into productive enterprises, if nothing more than this was required to rake in exorbitant profits.

Such clear and friendly voicing of their respective views by employers and employees, managers of men and trade-union officials, is healthy and bracing. Moderated by the spirit of charity, enlivened by wit and good-fellowship it helps tremendously to bring both parties more closely together, and enable them better to see each other's arguments.

There is one little complaint to be voiced. I may preface it by a remark which came from the representative sent to the Conference by the United States Department of Labor. He was a member of its special staff for the conciliation of labor troubles, and as such, most impartial in his statements. During his long experience he had found that the main difficulty in seeking to avert labor troubles, strikes and lock-outs came in almost all cases from the employer. The men, as a rule, were perfectly willing to confer, but the employer, as a rule, was not willing to meet them. Yet the great benefit of the conference, as this official so clearly made plain, was on the part of the employer. Now the same difficulty manifests

itself in the Catholic Conference on Industrial Problems. Employers indeed were not wanting. More than this, they had present some of their best representatives. And yet they were far from numerous enough. Is it but another manifestation of that peculiar psychological state which in the language of our day must be described as the employer complex? If so, that complex must be broken down, the sooner, the better—for the employer! The Catholic Conference on Industrial Problems is going to be, *and is now*, a mighty spiritual and intellectual force in this country. The men and women present there will carry with them throughout the country the impressions created there, and they will become a vitalizing energy in pulpit, press and labor dispute.

The names of the officers elected will show how impartially all interests are represented in the Conference. They are: honorary president, Bishop P. J. Muldoon; president, Frederick P. Kenkel; vice-presidents, Ernest F. Du Brul, Col. P. H. Callahan, Bernard J. Mullaney, Miss Agnes Nestor, Peter J. Conlin, Rev. Francis J. Haas, Rev. Joseph Husslein; secretary-treasurer, Rev. R. A. McGowan. Here every shade of industrial interest, as well as the "impartial" public, finds its spokesmen. Woman labor, too, is championed by the slight but redoubtable Miss Nestor, of whom our "Madame Chairman," at the discussion devoted to Women in Industry, remarked, with typical Chicago modesty, that she had been mentioned as "the greatest woman in Chicago," and therefore in the United States.

The Conference ended in a blaze of glory at the Hotel Morrison, where something like 500 conferees participated in the banquet and listened to the eloquence from the speakers' table, at which, as specially invited guests, were also seated Professor Graham Taylor, the noted sociologist long active at Chicago University, and Mayor Dever of Chicago. Both expressed their high appreciation of the work accomplished by the National Catholic Conference on Industrial Problems.

Learning the Liturgy

GERALD ELLARD, S.J.

A SHORT letter in AMERICA not long ago on the opening up of the liturgy, especially for Catholic students, has brought so many evidences of enthusiastic interest in this matter, and so many frank inquiries for texts and methods, that it seems worth while giving a brief sketch of what some of our teachers are doing in this field. Perhaps this seed may find fertile ground in the conferences now being held among deans, principals, headmasters and teachers of Catholic young America.

The objective here aimed at is an eager, devout, and intelligent following of the Mass in a missal, developed by a wide general knowledge of ceremonial symbolism, the vestments, altar and church accessories, the historic background of the chief actions, and liturgical develop-

ment as shown in certain special masses throughout the year. This is a high goal, but it is one now being reached in a number of schools. It has been proved wherever tried that children from their tender years can be made to know and love the liturgy, and that fifth and sixth graders grow enthusiastic over their missals.

To begin with the tiny tots of seven to ten. The way for the missal is prepared by pictures and simple studies. Of pictorial aids I shall speak presently. There is an excellent series of textbooks prepared for children of these years by Mother Mary Ellerker, a Dominican prioress. These are being used with success in quite a number of schools in England and a few here in America. They are known as the Corpus Christi Books, a Burns, Oates & Washbourne publication, and handled here through Corpus Christi House, Duluth, Minnesota. The first of these, "Behold the Lamb!" implants with singular charm the notion of a sacrifice and makes the simple application to the Lamb that was slain. The next step, a knowledge of the altar vessels, linens, adornments and the sacred vestments, is conveyed in a series of talks and stories in the booklet, "Master, Where Dweldest Thou?" Then, "God's Wonder Book," for fifth or sixth graders, discloses with admirable simplicity the richness and beauty of the missal. An intimate knowledge of the Mass and a great love for children here result in a book that makes its readers eager and hungry for a missal and a closer sharing in the Great Rite. Let them have the Wonder Book for themselves.

Shall it be a slightly shortened version, and one arranged in dialogue form wherein two choirs respond to one another or unite to respond to the priest? One such missal, "The Holy Sacrifice of the Mass," in paper covers at fifteen cents a copy, is to be had from the Pax Press, O'Fallon, Missouri. It is a missal that is being used by children, and grownups, with enthusiasm. Its only drawback is that it contains but one Mass. In three or four American schools I know of, many children of twelve and under are regular users of the full missal. Thus equipped they daily recite the Mass. Led by a teacher, the children read aloud the whole of the Mass, the consecration prayers alone excepted. The children fall in with this plan with alacrity and pleasure. They are in a real sense supporting the priest, helping to say the Mass. Their action verifies that exhortation of the priest, "Pray, brethren, that my sacrifice *and yours* may be acceptable before God the Father Almighty."

Parenthetically we may recall Father Harrington's recent account of how this recital of the Mass is carried out in the St. Paul Seminary. This same practice, I am told, is becoming rather common in secondary schools in England. But there are at least a few places here in America where this plan is followed by ordinary Sunday congregations. "We did not know what the Mass was before," was one man's comment to his pastor after the plan was adopted.

What missal is best for school purposes? One hesitates

to suggest when there are so many excellent editions. However, that edited by Dom Fernand Cabrol, O.S.B., combines a *full* English-Latin text with very brief biographical accounts of the saints of the day, and is further enriched by a rather full general introduction from one of the most eminent liturgical pens of our age. It is a Kenedy publication and comes in a student edition.

High school students have now a matchless text for our purpose by Father Dunney, "The Mass" (Macmillan). One of four units of a graded religious course, it is designed specifically for students of the second year high school. However, it is almost equally suited for use in any year of the high school course. Indeed if taken together with another course in religion, the matter of this book, it seems to me, can easily be spread over two years. However, this may not be an ideal arrangement. "The Mass" broadens and deepens and endears the knowledge of grade-school days. Nowhere that I know of is the telling apologetic value of Christian monuments so eloquently taught as in the illustrations of this text. Father Dunney's work was done for the Diocese of Albany but the book is already in use in several other Eastern dioceses. The missal itself, of course, is never laid aside once it is taken up.

A college course in liturgy as one of the prescribed units in religion; there may be such in America, but I don't know of them. I do know there is a growing demand for such instruction. With college men and women there is room for a general Latin recitation of the Mass, that element which so thrills the congregation at ordination Masses. Who shall say that college men and women (even presupposing such courses as we have been sketching) have nothing left to learn about the Breaking of the Bread? Why speak of specific texts? Introduce them, at once to Guéranger, Cabrol, Leduc, Baudot, Duchesne, Schuster, Fortescue, Brightman and the many lesser lights in this firmament. Comparative studies of the Roman, the Dominican, the Carthusian, the Ambrosian rites (to mention only existing Latin ones), an introduction to the venerable ceremonials the Church inherits from James and Basil and Chrysostom and Gregory of Nazianzus, historic reconstructions of the catacombs Mass, the medieval High Mass, the Sarum Mass of Old England, will not all these things make for a greater thronging of our Sunday and week-day Masses?

A final word about visual instruction. This is being profitably used in many places for all school grades and for adults as well. No school or parish plant can well afford to be without a set of Mass-slides. When shown to younger children best results are obtained when only a few slides are shown at a time. The slides by Father Keith seem to be the best in the field: they are distributed by the Keystone View Company, Meadville, Pennsylvania.

All speed to this movement of a more detailed teaching of the Mass. Wherever tried it is resulting in a marked stimulation of Catholic life in priests, teachers, children

and parents. It means banishing forever a misunderstood, half-hour obligation, and substituting for it a tense and vital part in the central act of time, the endless drama foreseen by Malachy, of lifting up the saving Body and Blood. It is piercing the White Disguise and bringing hearts by hundreds closer to the loveliness of Christ, the Lode-star of every successful life.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Blessed Isaac Jogues in New York City

To the Editor of AMERICA:

In addition to its prestige as a great metropolis New York City has a wealth of historic Catholic landmarks. The present generation, however, does not show any very special eagerness to identify and preserve them. An occasion for a reform in this direction is now presented by the beatification of the martyr Jesuit missionary Blessed Isaac Jogues, who, after enduring the frightful sufferings of his Mohawk captivity, was brought to New York by Governor Kieft and the chief men of the Dutch colony who had rescued him. He spent the month of October, 1643, here as their guest. His "Relation" of Manhattan Island, as he saw it, is one of the oldest historical documents recording details of that primitive era.

During his stay here he lived in the house of the famous minister, Dominie Megapolensis, who treated him with the utmost consideration and kindness. Indeed but for the care and solicitude of Megapolensis Jogues would have died of ill-treatment and starvation. The Dominie was a renegade Catholic, but mayhap this charity to the martyr has weighed the final balance in his favor. We are indebted to the research of the historian, D. T. Valentine, for the exact location of the spot where Blessed Isaac lived while here. In his "History of Broadway" Valentine says:

In the times of the Dutch, that part of Broadway which faces the Bowling Green from the west, was already a popular part of New Amsterdam, and no doubt presented the most agreeable features of any in the town. The Parade in front, which was also the market place, and the fort on one side, with its busy scenes of civil and military affairs, combined to make this locality the court end of the town; and, accordingly, we there find two of the leading popular taverns, a fashionable store, the residence of the provincial secretary, and that of the Dominie Megapolensis, the latter building being situated on the present southerly corner of Morris Street. . . . The old parsonage of Dominie Megapolensis became the property and residence of Balthazar Bayard, a relative of Governor Stuyvesant. He erected a brewery on the premises, near the river shore, the access to which was by a lane on the present line of Morris Street. Mr. Bayard died in 1699. His representatives and heirs, in 1726, sold the property to Augustus Jay, ancestor of the distinguished family of that name.

The splendid Cunard Building now occupies the site of the parsonage of 1643, and the 17th-century residents of the neighborhood, if they could return, would, no doubt, be more than surprised to find not only the astounding architectural changes, but equally striking the absorption of the adjoining section by the Syrian colony. It should not be a very difficult task for Catholic New York to properly mark the hallowed spot where Father Jogues, New York's special representative and the first from all the United States on the roll of the Blessed, rested, by some memorial like that for instance just across Broadway with which the Knights of the Alhambra designated the place where the first Mass was said on Manhattan Island. The whole neighborhood in fact is Catholic historically. On the other side of the Bowling

Green at No. 7 State Street, is the house, now the Mission of the Our Lady of the Rosary which was the home of Mother Seton, founder of the American Sisters of Charity, whose cause of beatification is also being promoted at Rome.
Brooklyn.

T. F. M.

Evolution in Catholic Tradition

To the Editor of AMERICA:

In the current number of the *Catholic Educational Review* there is a timely and instructive article by Dr. Jordan, on the attitude which Catholics should maintain towards evolution. He very reasonably contends that, granting creation and omitting man's origin, both as to body and soul, the theory of the origin of species by organic evolution is not contrary to Catholic doctrine. Some exception, however, may perhaps be taken to his statement that "St. Augustine, to whose authority Pope Leo appeals in the Encyclical quoted, as well as other learned leaders of thought in the early Church, were favorable to an evolutionary explanation of the organic world." Dorlodot is referred to as authority for the statement. Now, Dorlodot's contention has been examined (*Ecclesiastical Review*, January, 1924; *AMERICA*, October 25, November 1, 1924), and it has been shown that only by confusing spontaneous generation, called by him absolute evolution, with organic evolution, could he attribute any evolutionary theory to certain of the Holy Fathers.

If those who quote Dorlodot's authority would go to the original texts which he adduces, they could scarcely fail to see how unfounded is the contention of the learned Canon of Louvain. It seems a little unfortunate that Catholic writers should not be able to agree upon the teaching of our own revered authors. The question is a plain one of fact and should not be difficult to settle. Can any passage be adduced from any Catholic Doctor of the past setting forth organic evolution or any similar doctrine? Certainly, Dorlodot, as has been shown, does not do so.

Four quite recent and highly competent authorities, who speak from first hand acquaintance with the original texts, reject the claim that the Holy Fathers cited by Dorlodot taught organic evolution. I mention them in the order of publication. (1) Lynn Thorndike, "History of Magic and Experimental Science During the First Thirteen Centuries of Our Era" (1923). His authority on the subject is largely negative, but not only so, as witness the beautiful quotations from St. Basil on the permanence of species. (2) Rev. Henry Woods, S.J., "St. Augustine and Evolution" (1924), a very scholarly and thorough examination of the question. (3) L. T. More, "The Dogma of Evolution" (1925). This author does not admit that there was any notion of evolution until long after the patristic and even the scholastic period. (4) Dr. G. Barry O'Toole, "The Case Against Evolution" (1925). Dr. O'Toole says, with Dorlodot in mind, that it is "absurdly anachronistic" to attribute any theory of organic evolution to St. Augustine.

Such authorities should make writers wary of attributing evolutionary doctrine to the Fathers unless they have better textual proof than Dorlodot adduced.

Mundelein, Ill.

WILLIAM L. HORNSBY, S.J.

"Strangers Welcome, Seats Free"

To the Editor of AMERICA:

Would you be interested in still another communication written by a Quincy Baptist, this time regarding church signs of welcome? The writer has visited various Catholic, Protestant and Baptist churches in this and other States, always as a stranger, alone, and an unbidden guest. In some of your congregations, and mine, the Spirit of Love pervades all; in others, one is struck by the chill of death apparent.

Surely, the true Church host needs no visible sign of welcome;

and again, what self-respecting guest wishes to be entertained "Scot-free?"

Nay, my good friends in Christ, leave your contribution boxes where they are, your churches *just as they are*, if "strangers" are to find a welcome among you.

Some years ago, while visiting St. John's Catholic Church, in Utica, New York, I was particularly impressed by the spirit of worship in that particular congregation. There one needed no welcoming banner, nor handclasp, to proclaim Christ's presence—the Sacred Heart pervaded the very atmosphere. And the "stranger" alone can accurately measure the spirit of each congregation.

Quincy, Mass.

MAUDE MOORE LUKE.

"May the State Kill?"

To the Editor of AMERICA:

In a sincere comment (and without the slightest idea of either presumptuous criticism or shallow contradiction) on your editorial, "Sweeney, Walsh, Conway and Olsen," I would like to inquire respectfully, is not a Catholic justified in the conscientious conviction that the State has no more right than an individual to take a life and is not the application of the Commandment "Thou shalt not kill" universal? and Catholic?

Of course, I anticipate the challenge for an alternative. Is not life imprisonment at hard labor a more purgative, punitive and society-satisfying remedy than the snuffing out of a life by legal process—often questionable procedure and circumstantial details—a life that cannot be recalled?

As a Catholic, I honestly say I would never be the instrument of life-taking—whether as a judge (with, "judge not that you may not be judged" vividly before me); as a prosecuting attorney (remembering "let him who is without sin cast the first stone"); as a police officer ("Thou shalt not bear false witness against thy neighbor"); or a jurymen (with "Go and sin no more" in my mind)—so I would like some theological data to disturb that conviction.

I have from time to time read alleged comments of Catholic jurists, attorneys, physicians and with all due respect, I must say of Catholic clergymen that I cannot reconcile with my conception of Catholic teaching. Such published statements are taken, as official Catholic sentiment and I know of no paper more competent to give the correct line of thought than *AMERICA*.

New York.

P. J. M.

[If our correspondent will consult the Gospels, he will see that the passages he quotes from them have no reference at all to judges, prosecuting attorneys or jurymen, but refer to certain definite individuals in certain definite circumstances. They have no universal application, but were spoken in special cases. The two Commandments quoted are of course binding on all men in their private capacity; the objection made is based on the false assumption made popular by certain newspapers, that the State may do nothing that an individual may not do. If this were true, the State could not tax, arrest, imprison, pass laws, etc. The whole question was treated at length in two articles in *AMERICA* for May 16 and May 23.—Ed. *AMERICA*].

The Children's Mite

To the Editor of AMERICA:

Please use the enclosed check for \$8.30, payable to your order, as a contribution for the Catholic orphanage at Linz, Austria, referred to in the Note and Comment section of *AMERICA* for May 9, 1925.

This offering is composed of the cents, nickels, and dimes of our pupils, who have sacrificed their usual sweets for the suffering of Europe.

Coldwater, O.

SISTERS OF THE PRECIOUS BLOOD.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JULY 11, 1925

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A copy of the index for Volume XXXII of AMERICA will be mailed to any subscriber on application to the publication office, Grand Central Terminal, New York City.

Why?

THIS will introduce Master Frank Neuhauser, age eleven years, a native of Louisville, Kentucky. Frank recently went to Washington to take part in an old-fashioned spelling-bee. The contestants were boys and girls from all over the United States, chosen out of several million young people who had been interested by their teachers in the decaying art of spelling. Frank won, and upon his victory followed a round of gayety suited to his tender years. A gold medal was pinned to the lapel of his coat by the Federal Commissioner of Education, he was presented to the President and had his picture taken in company with the Chief Executive, and a hectic day of sightseeing was ended when he boarded the night train for Louisville.

Louisville meanwhile was decked with bunting and joy. No such honor, if the fervid reports of the Louisville *Courier Journal* are correct, had ever come to the old State, chiefly celebrated for its beautiful women, its fast horses, and for a beverage which all enjoy but only the sinful name. The champion was met at the railway station by delegations from prominent civic and patriotic societies. A parade, headed by a brass band led the way to a hall where Frank was regaled by speeches from the Mayor and other dignitaries and by refreshments. It is regrettable that the champion's hair was sprinkled with orange and blue confetti, and that he was too excited to do anything but giggle and, of course, eat. It is rumored that among the gifts then presented was an appointment as Colonel on the Governor's staff, a position for which

he has at least as much military experience as most of the gentlemen who now hold it.

As an outsider views the celebration, there is a small fly in all this ointment. The Eastern newspapers carried the news of Frank's victory. Two of them, the New York *Evening Post* and the New York *Herald Tribune* published his picture in their rotogravure sections. But none mentioned the pertinent fact that Frank is a pupil of St. Brigid's parish school, conducted in Louisville by the Sisters of Charity, of Nazareth, Kentucky.

At a recent national oratorical contest, the winner was properly accredited by the press to a public high school in the South. It was not noted, however, that the second boy came from a Catholic school. Why the omission? In an academic contest, it is a prime point of news interest to name the winner's school. It would be interesting to know why no New York newspaper thought it worth while to inform the public that the spelling champion of the United States was a small boy from St. Brigid's parish school. Again, why?

Insurance, Miracles and Mr. Brisbane

ALL is grist to Mr. Brisbane's mill, even the thunderbolt which struck, in New York, St. Patrick's Cathedral. "The church by erecting lightning rods and taking out fire insurance," he writes in his syndicated column for June 27, "has long recognized the fact that Providence never twists or alters its laws, not even in favor of itself."

For that "itself" which may refer either to "church" or "Providence," an eighth-grade boy would deserve a caning. Mr. Brisbane's language is ill-focussed, but it is certain that the trustees of St. Patrick's Cathedral are not persons whose mental development stopped with a jolt when they were four years old. They know that Almighty God can work miracles, but they see no reason whatever why the resources of Omnipotence should be drawn upon to fulfil their own duty, which is to take care of the Cathedral. Hence they do what is possible, and then leave all to God as if nothing depended upon their efforts. It is a good Catholic axiom, which has somehow attached itself to the name of Cromwell, to trust in God and be very careful about keeping one's powder dry. God could cook my breakfast for me tomorrow, and convey me to my office. But why should He? As Dooley's Father Kelley has said, "A two-fisted man ought to be ashamed to ask God to do for him what he can do for himself."

God gave us intelligence, and He expects us to use it. What happens after that is God's concern, not ours. If the Lord elects to lay the Cathedral low with a thunderbolt, the trustees of St. Patrick's will collect the insurance and begin to build. They are not asking the Lord to do for them what they can and ought to do for themselves, and they certainly do not expect Him to lift the burden from them by working a miracle. Not being fools, as has been hinted, they discern no incompatibility between the

belief that Almighty God can control and suspend the operation of the laws which He Himself has made, and a persuasion that it is only common sense to equip the Cathedral with lightning rods. Of course, God never "twists" a law, for "twist" seems to imply disorder. But, as Rousseau has said, if there be a God, it is either absurd or impious to ask whether He can make exceptions to the laws which He has established.

The story of the countryman who when confronted with a giraffe declined to admit that any such animal existed, was probably excogitated by Noah himself while waiting for the waters to subside. But it exactly fits Renan, Zola, Brisbane, and similar Sadducees when confronted with the fact of miracles. "The principle of criticism," writes Renan, "is that a miracle has no place in the scheme of human affairs." Hence the miracles of the Old Testament go by the board, the miracles of Jesus Christ are rejected, the miracles of our own day are scoffed at—and all this, not after careful examination of the evidence in the case, but on the *a priori* assumption that miracles never happen!

What Mr. Brisbane's paragraph really means is this "I am not like those stupid Catholics who pretend to believe in miracles, and then sneak over to Lexington Avenue to buy lightning rods for the Cathedral. I know that miracles never happen!" It is a convenient method of refutation, but singularly unconvincing. It has no point of contact with science or common sense. It is the criticism of the yokel, "There ain't no sich animile."

Gagging the Senate

"**T**HANK God, the legislature has adjourned" is the heartfelt title of a pamphlet issued by a group of Chicago citizens. Yet the record of the legislature was not so bad. With admirable restraint, it passed only 302 new laws against 321 adopted by its predecessor. "But it is hard to understand," writes the editor of the *Indianapolis News*, "why Illinois needed so many new laws, yet the business of law-making goes persistently on. The same thing is true in Indiana, in all the States, and it is true of Congress."

Particularly is it true of Congress. A State legislature can afflict only a comparatively small number of citizens, but Federal legislation may become, and often does, a nuisance foisted upon all the people. It would seem to follow that whatever will throw a monkey wrench into this unceasingly grinding legislative machine ought to be welcomed, even if it consist of the rules of the Senate. Some months ago, the Vice President informed the Senate of the United States that some of these regulations were not to his liking. They permitted Senators to talk too long; in fact, even one Senator could talk a bill to death. If by using his brain a Senator failed to convince his fellows that a bill ought to be defeated, he could succeed by using his lungs. Stentor, not Socrates, ruled.

It is a pity that lungs should be rated higher than brains in the Senate of the United States, but the President *pro tem.* of the Senate puts it on record that he has never heard of a good bill talked to death. On the other hand, as Senator King has written, there have been times when the only power that stood between the people and the passage of tyrannical legislation was the rules of the Senate. The old Blair Federal education bill is a point in instance, and another is the infamous "Force bills" of the 'nineties which would have put an end to free elections throughout the South. We do not need to smooth the way in these days for the passage of new laws. What we do need is a heavier brake on the legislative chariot, and a long rough road over which it must travel.

Masonry and Americanism

THE Masons of the Southern Jurisdiction do not find the decision of the Supreme Court in the Oregon case a palatable morsel. There is nothing surprising in this fact, for if the "Bulletin" issued by them from Washington fairly represents their ideas, they do not seem to be very familiar with the Constitution and the customs of this country. So long have they fed upon a rank diet of State idolatry that they are unable to appreciate the American spirit of the decision. In advocating the Oregon law, these Masons vigorously attacked a doctrine held by the Supreme Court to be "the fundamental theory of liberty upon which all Governments in this Union repose," and as the final judge of what is and is not in conformity with the Constitution and its spirit, the Supreme Court ruled against the Masons by a unanimous vote.

But the Masons have another arrow in reserve, drawn from the same foreign quiver. In the issue of the "Bulletin" for June 15, we are told:

Now, if, in process of time, the majority of the citizens determine that the best interests of the community require that all the children of all the people shall be instructed in secular subjects, including civics, history and good citizenship, in the public schools, it is but a logical and inevitable extension of the principle already written deep in our Constitution and laws—that the right of the individual ceases where the right of the state begins, that he must submit his personal preferences and predilections to the common sense of the whole, and that his liberty is circumscribed by the best interests of the community at large.

In plain English, all this Masonic language means that the minority has no rights which a majority is bound to respect. A better specimen of "Americanism" as interpreted by the Southern Masons could not be asked for.

What then is to become of those rights which the Declaration of Independence holds to be "unalienable"? The doctrine of this document, probably as vitally American as any teaching ever put forth by the Southern Masons, is crystal clear. These "unalienable" rights are not a concession from the Government. They are not granted by any majority, however great. They come from God, the Creator of mankind. Governments are estab-

lished among men not to curtail, still less to destroy, but to protect them. Throughout the Declaration, not the Government and not a majority, but Almighty God is represented as their ultimate source. The men who signed the Declaration anathematized the theory that their rights could be taken away by a majority, and to make the anathema more definite they added that encroaching governments ought to be altered or abolished. They had gathered in Philadelphia for that. By 1783 they succeeded.

Americans understand this, but the "Bulletin" of the Southern Masons does not. If a majority may compel fathers to send their children to the public school, a majority may destroy what the Supreme Court, following the Constitution, has held to be a natural right. If it may lawfully destroy this right, it may lawfully destroy another right, the right to property. It may in fact, once the sacredness of majority rule is admitted, destroy any right now enjoyed by the citizen, whether that right be specified in the Constitution, or secured by custom and court.

Hence the proposition, "the right of the individual ceases where the right of the State begins" is absolutely false, if taken in the sense that a majority may clothe the State with power to destroy a natural and inalienable right. But the proposition "the right of the State ceases when it attempts to destroy or usurp a natural and inalienable right" is always true. As an appeal, addressed directly to the editor of the "Bulletin," it may be asked whether his hot zeal would not grow cold, "if, in the process of time," a majority were to determine that "all of the children of all the people" should be educated in religious schools conducted by the Catholic Church. Individual rights, so runs his claim, cease "where the right of the State begins" and the possession of all rights is conditioned by the permission of a majority. Whenever a mere majority may lawfully force all children to attend a secular school, that same majority may compel them to attend a religious school.

Mark Twain's Steamboat

THE catalogue of a local bookseller announces the publication of "Saints and Ladies" by Clarissa Spencer. The authoress is described as "an authority on the women of ancient times," and if the quotations obligingly offered by the publisher fairly represent the spirit of her new book, Miss Spencer is to be congratulated on her ability to present old truths in an engagingly fresh style. "The secret of a woman finding herself and getting away from that modern restless feeling," she writes, "is not that she must get up more steam and dive into more work. No, she can rid herself of restlessness only by finding peace in her own soul." And as examples, she presents St. Blandina and St. Catherine, women who thought that life needed, more than anything else, courage, endurance, and devotion to duty.

Miss Spencer does not appear to be a Catholic, but she has hit upon a genuinely Catholic principle of life. The

modern cry is for activity and progress, and it is an excellent demand if we know what the terms mean. But the call does not demand a measured, well-considered activity. It is for any sort of up and doing. As for progress, whether it is backward, forward or circular, it is progress, and where we find ourselves at the end of this activity does not matter much. The point of importance is that we act. Upon this theory, the Twentieth Century Express and the merry-go-round at the country fair are in the same category, for both move. In time with the asthmatic wheeze of an ancient hurdy-gurdy, the grotesque wooden camels and zebras and giraffes bob and sway as the platform revolves, but at the journey's end, every passenger finds himself at the precise point at which he began. This is progress, but it gets us nowhere.

Mark Twain somewhere tells the story of the little Mississippi river steamboat with the very big whistle. Whenever the whistle blew, the echoes leaped from shore to shore, and there was an admirable fury of sound most delectable to the ears of the Ethiopian deckhand, but the boat stopped. Miss Spencer does us a service in warning us that noise and the expenditure of energy do not necessarily connote peace and progress. The old monk penning his immortal *De Imitatione Christi* in a quiet corner of his cloister taught us that lesson, and a greater than he bade us to look for the Kingdom of God not in the strife and tumult of externalized activity, but in our own hearts.

Dean Inge Joins the Klan

ABOUT two months ago this Review nominated Dean Inge for a place as chaplain of the Ku Klux Klan. Shortly after that, on his return from our hospitable shores, the Dean wrote his impressions for the *London Morning Post*, in three articles that fully qualify him for the position. They lament the decline of true Americanism in "the States," look with alarm at the increase of "foreigners,"—by which he apparently means all who are not of English extraction—shudder with fear at the growth of the Catholic Church, and end with the triumphant discovery that the "Roman Church" has "at last thrown off the mask" and is "making a vigorous effort to dominate the country." This is proved by a handful of charming "quotations" that have for years and years gone the rounds of the anti-Catholic press, and most probably owe their origin to Chiniquy. Buried away in the columns of a London paper, the Dean's articles are not likely to stop the march of Catholic Christianity in this country. But they do give rise to an interesting speculation. From whom did the Dean gather his impressions? Did he consort with Grand Dragons and Imperial Cyclopes in his stay among us? Somebody filled his all too receptive mind with these things. Who was it? Does there exist in this country, besides the vulgar sort of Klansmen, another Klan, a "high-brow" Klan, who agree with their lowlier brethren in all but the wearing of bed-sheets over their heads?

Literature

The Distinction of Alice Brown

BORN in New Hampshire in 1857, Alice Brown taught school, hated it, gave it up, joined the staff of the *Youth's Companion*, traveled in Europe, and at thirty-eight published her first book, "Meadow Grass." This was a volume of short stories and it contains some of the best work Miss Brown has ever done.

The stories in "Meadow Grass" were about New Hampshire folk who lived in a village Miss Brown called "Tiverton." Miss Brown knew Tiverton intimately, the deacons, the ministers, the pretty girls, the awkward boys, the frugal farmers, and the hard-working housewives. She knew their types of mind, their peculiarities, their ambitions, their disappointments, their yearnings, and their weaknesses. More than that she knew all the traditions of the place, the gossip, the whispers, and, of course, the scandals. All these things she wove into her stories and she drew her portraits from real life. Indeed she drew them so accurately that the originals recognized themselves and it is said that never since has Miss Brown ventured back to Tiverton with comfort except between sunset and sunrise.

She has keen eyes and she uses them. She knows just how stiff-limbed old ladies look when they climb into high "buggies," what turns of the wrist are made when pies are thrust into the oven or cakes are stirred up, with what a gesture an old farmer flings the saddle over his horse's head or how he jerks the reins and clucks with his tongue when driving down the village street.

If the only thing about "Meadow Grass" was that it concerned New England it would have no general interest, for the typical New England story with its glorification of the trivial has been done to death. But "Meadow Grass" has kept a high place among American short-story collections because it contains two admirable stories, one humorous, the other tragic, each of which is perfect.

The humorous masterpiece, "Joint Owners in Spain," portrays two inmates of an Old Ladies' Home, one "weepy," the other peppery, who are condemned to share the same room and avoid a catastrophe only when one of them hits upon the expedient of drawing a chalk mark through the middle of the floor. That is the dead line, the Rubicon, to cross which would mean a declaration of war. Both old ladies are delighted with the arrangement, for now *joint* ownership is properly established, a permanent armistice set up, and domestic tranquility assured. The characterization of the lachrymose Miss Dyer and the aggressive Mrs. Blair are perfect and fit into a situation so deliciously and whimsically humorous that the admirable Barrie might be glad to call it his own.

The tragic masterpiece, "Told in the Poorhouse," concerns a farmer, Josh Marden, who is so enraged at his wife that he orders her into one part of the house, keep-

ing the other for himself, allotting her a share of food but never addressing a word to her for years. Here again the character drawing is finely done, and character drawing in present day short stories is so nearly a lost art that its presence, skilfully done, is enough to deserve the Palm.

Alice Brown has the blessed gift of humor. It is broad in "Joint Owners in Spain," more subdued in "Told in the Poorhouse" where it serves to relieve the tragedy. Says old Sally Flint, who tells the story to a group of sister inmates: "I never blamed Josh. He was jest man-like, that's all. There's lots of different kinds—here Mis' Niles, *you* know, you've buried your third—an Josh was the kind who can't see more'n one woman to a time." That little aside, "You know, you've buried your third," is one of those touches which we chuckle over and forget, but which belongs to genius.

Read those two stories again and notice Miss Brown's firm but delicate touch and the precision of her style in "Joint Owners in Spain." Notice too that "Told in the Poorhouse" is in dialect, which has its own peculiar dangers. But see how the tale gains in convincingness and keeps all of a piece with the setting, the audience, and their comments, all of which are perfectly in character.

As Miss Brown went on writing eight more volumes of tales certain things became evident. First of all, she is the most original deviser of short story themes among living Americans, as a random glance through one or two of her collections will persuade you. A girl refuses at the last moment to marry and leave her New England home because she feels bound to remain where the spirits of her dead still linger; an old farmer shocks the minister and sets the neighborhood agog by announcing that he intends never to die; a daughter who loses her invalid mother deliberately cultivates her ways, speech, and dress so that her mother may still seem to be an actual living presence in the family circle; an old farmer lets his hair grow for months in order that, when shorn, it may provide a wig for his wife.

Another thing that became evident as Miss Brown's volumes of short stories appeared was her superior skill at portraying women, an observation which serves as a reminder—and a disconcerting one—that the women writers most successful at portraying men had husbands.

A third point that provoked attention was that Miss Brown had grown conscious of her own powers, particularly in short story technique. Technical excellence is almost universal now-a-days; the lack of it is considered an unpardonable sin. But the important thing about Alice Brown is that her technical excellence is superlative. When all is said the short story is the most difficult of literary forms and it is a commonplace sometimes forgotten that Poe's great contribution to the short story was technical excellence, the artistic, adequate, and dramatically effec-

tive molding of one's material to fit sharply defined limits. Alice Brown can do this as a sharpshooter can handle his Winchester—and she never misses her target.

A fourth distinction which became evident was that travel and new friends and a personal development which kept pace with the development of the times widened her horizon. She ventured to glance beyond the hill-tops of New England and to see the literary possibilities of other people and other settings, and in the volume called "Vanishing Points" (1913) she no longer writes of New England villagers but of millionaires, actors, literary men, editors and leaders in civic affairs. Her settings too have shifted from Tiverton to Boston, to New York, to Europe, to Egypt. She has become a citizen of the world.

The Great War interested Miss Brown as it interested all literary people and provided her with themes for a few stories in the volume called "The Flying Teuton." It is notorious that the war was responsible for an enormous amount of literature and that most of it was worthless. Of the countless number of poems in English, for example, only three will probably endure, totaling fifty-three lines in all! It is not surprising then that most of the short stories evoked by the war cannot, even by most generous standards, be accounted better than second-rate. A handful of them were really excellent and of these one of the best is Alice Brown's "A Citizen and His Wife." The theme is unhackneyed and the treatment skilful and effective. A traitor is betrayed by his wife who loves him only a little less than she loves her country. There is a depth of emotion in the wife's soul, a passionate sense of duty which transcends even love, and a poignant pathos at the end, all of which lift this tale to the high plane of literature that deserves to endure.

In 1920, with "Homespun" and "Gold," Miss Brown returned to New England but like Bret Harte's return to California, Kipling's to India, and Jack London's to the Klondike it was not a triumphant homecoming. In her case, as in theirs, the themes that had once delighted had lost their savor. Perhaps the public appetite had been dulled or perhaps the magic pen had lost its cunning or perhaps the peculiar atmosphere of locality had thinned away or perhaps the first joy of production had chilled. Whatever the cause, the fact remains that it is not to "Homespun" and "Gold" that the admirer of Alice Brown will turn to discover her story-telling gift at its best any more than the devotee of Harte will turn to "Openings in the Old Trail," of Kipling to "Kim," or of Jack London to "The Turtles of Tasman."

But this does not mean that Alice Brown has shot her bolt. She has risen superior to the atmosphere of mere locality as Kipling and London did rarely and as Bret Harte never did at all. In many ways she is more adaptable than they.

Alice Brown is now sixty-seven years young. "Age cannot wither her nor custom stale her infinite variety." It would be a mistake to think of her as belonging to the

past. She is a modern of the moderns. Psychic phenomena, the place of women in modern-day life, economic problems—she has taken all of them as themes for short stories. She has maintained her distinction of style and in this respect surpasses, with one exception, every other American woman writer. She has done fine things in poetry, biography, novel writing, and drama (her "Children of Earth" won the Winthrop Ames \$10,000 prize in 1914) but her finest work is in the short story.

JOSEPH J. REILLY.

STONES FOR HONOR

What kinder fate has creature known
Than God assigned to simple stone?

To lie the daisy rows between
Cooled by the lichen's silver green;

To fence broad fields where sowers sing
Their harvest hopes in early spring;

Or, happier still, to shoulder well
A home where little children dwell.

Nay, some that solemn rite achieve
Which corner-stones of shrines receive—

But Oh, the kindest lot of all,
That may the meanest stone befall:

To feel Christ's Blood and Body rest
Serene against its altar breast.

If God loves stone so, what shall span
His prodigalities to man!

EDWARD S. POUTHIER, S.J.

REVIEWS

The Heavens. By J. H. FABRE. Translated by E. E. FOURNIER D'ALBE. Philadelphia: J. B. Lippincott Co.

While Fabre carried on his life work of investigating the habits of insects he was obliged to earn his livelihood by teaching school. For him this occupation was not mere drudgery; it was considered a means of arousing in his pupils a taste for the study of nature. Fabre has made himself such a classic by his vividly interesting books about the world of insects that he is not generally regarded as an authoritative teacher about other phases of the world in which we live. This volume is a translation of what were apparently class room lectures on astronomy. It is not, however, either a textbook for beginners or a scientific manual for advanced students. It is simply an intensely interesting and popular exposition of the science of the heavens. The charm which characterizes the other books of Fabre is also present in this treatise. There is in it attractiveness of manner and clearness of presentation. By comparisons and illustrations, Fabre enables even the non-mathematical reader to understand the methods by which the astronomer measures the size, mass and distance of a heavenly body. He speaks of the earth, its rotation, its latitudes and longitudes. He progresses into space and describes the solar system, the planets and their motions, the sun, the moon and the stars. Since the original volume was published nearly a half century ago, there is lacking some account of recent discoveries. But the fundamental concepts and principles have suffered little change. It is an interesting book, well translated.

J. D.

Lives and Times. By MEADE MINNIGERODE. New York: G. P. Putnam's Sons.

As the late Rev. Charles Coppins, S.J., remarked in his brief treatise on the writing of history, the historian will properly omit from his narrative "whatever affords mere gratification of curiosity rather than valuable information." The culprit at whom Father Coppins was aiming his darts was no less a personage than Macaulay, whom he considered no better than a juggler with words, a mere maker of fantastic periods. Were Father Coppins living, he would probably bracket Mr. Minnigerode with the author of the "Lays." Mr. Minnigerode gives us no "valuable information" whatever, probably considering that task no part of his duty, but heaps up a mass of details which assuredly minister to the "mere gratification of curiosity." The present volume treats in an informal manner four picturesque individuals, Stephen Jumel, William Eaton, Theodosia Burr, and Edmond Charles Genet, each of whom has left a name that is just short of famous. Mr. Minnigerode belongs to the new school of historians, whose creed is that while it is deadly to be dull, vivacity and wit will cover a multitude of sins. No one will take him seriously, except, possibly the Tennessee legislature. That body is not now in session, but a group of the citizens of Nashville is now memorializing him and his publishers for a recent article on the life of President Jackson's wife. Mr. Minnigerode is sure that she was a good woman whose early training in etiquette and spelling had been sadly neglected. Perhaps it had been, but is this a cause to set in flames the tall towers of another Troy? As an historian Mr. Minnigerode is an excellent novelist. His "Lives and Times" may serve to while away a few of the *dolce far niente* hours to which even the most earnest of mortals deem themselves entitled in the dog days.

P. L. B.

Ireland. By STEPHEN GWYNN. With an introduction by H. A. L. Fisher. New York: Charles Scribner's Sons. \$3.00.

During the past ten years, Mr. Fisher points out, there has been "an amazing transfiguration of the political landscape" of the world. To catch up with this world in change is the purpose of the series of manuals, "The Modern World," which he is editing. Two volumes in this series have been published, the present work by Stephen Gwynn and "Germany" by G. P. Gooch. One thought runs as an undercurrent through Mr. Gwynn's observations on Ireland. It is that "the Irish nation as it exists is incomplete and imperfect." Present-day Ireland has been left too many vital points of disagreement by its tragic history. Ireland versus England, North versus South, Free State and Republicanism, Protestantism and Catholicism, the older and the middle nation, language, industry, social groupings are but a few of the many problems that militate against a complete and unified nation. In attempting to furnish a survey of such an unsettled country, Mr. Gwynn was at least courageous; perhaps he was rash. He makes an effort to be a fair and just recorder of facts, but he cannot achieve the impossible role of being the impartial judge. He has convictions and they are most apparent. He is partial to the older ascendancy, lenient towards the Anglicised educational systems, timorous about clerical influences, apologetic in regard to British ruthlessness, commendatory of the present *de facto* Government, and in general is the Protestant Irish observer of a country that is torn by hostile elements which he cannot wholly encompass in his understanding. Nevertheless, he is sympathetic towards all viewpoints and is well-informed concerning facts, however he interprets them. The study is confined to Ireland of the present year, invoking Ireland of the past only in so far as that is necessary to interpret what is current. The volume will not please most Irishmen, but it will serve to modify the extreme views of those hostile to Ireland.

F. X. T.

BOOKS AND AUTHORS

A Handbook for the Family.—Building on the principles that the family is the foundation of all Society and that marriage is an indissoluble union by which man and woman "consecrate their love by passing on to others the precious spark of life which they themselves have received," Dr. Reinhold Willman presents a thorough treatment of the sacred duties and responsibilities of Christian wedlock in "Married Life and Family Hand Book" (Chicago: Hyland Co. \$3.00). His instructions are clear and brief. Though the book is not intended for those who are of unmarriageable age, it contains instructions that might well be imparted by prudent parents to their children. Brief chapters treating sanitation, the care of infants, and the safer methods of combating common ailments are inserted to insure health in the home. Moral and religious training is insisted upon throughout and fallacies about contagious diseases are dispatched with the assurance of medical experience. In his chapter on the divorce evil, he shows that it is "one of the greatest breeders of discord, immorality, disease and crime." As a hand book to be kept for ready reference it is supplemented by an exhaustive index. Such a book cannot fail to be of advantage to family-builders, prospective or real. Reverence for God and His Law; the solace of Christian marriage; the sacredness of conjugal obligations; the fears, anxieties, disgrace and the almost inevitable chastisement of lax and dissolute living are the lessons Dr. Willman would impress on his readers.

Books of Smiles.—No one of the present American humorists is wittier or more wholesome than is Irvin S. Cobb at his best. And he is at his best in several of the seventeen articles, first published in various magazines, that make up his latest book, "Here Comes the Bride" (Doran. \$2.00). Occasionally, however, Mr. Cobb is almost at his worst. Scarcely any humorist can show his best through all the pages of a goodly-sized volume, and so too much cannot be expected of any book that is catalogued as humorous. This latest series of Cobb essays continues the smiles evoked by such treatises as "Speaking of Operations" and "Eating in Two or Three Languages." After commenting, in the title paper, on the joys of weddings, he discovers a mirth-provoking element in various phases of the American scene. As has been noted before, Mr. Cobb often hides serious criticism under his burlesque and satire.—A humorous appreciation of Stephen Leacock by C. K. Allen is entitled "Oh, Mr. Leacock!" (Dodd, Mead. \$1.00). It is short, chatty and apparently imitative. Mr. Allen, who admits in the opening sentence that he has been long blessed with a keen sense of humor, is at present depending more on exaggeration than the element of surprise to arrest attention and amuse. When a contrast is forced by quotations from the great humorist, Mr. Leacock does not suffer by it. Whether Mr. Leacock is pleased or peeved as he peruses Mr. Allen's "modest offering," he surely must agree that he is advertised.

Economic and Social Studies.—In view of the present difficulties of railroad management, Walter M. W. Splawn's "The Consolidation of Railroads" (Macmillan. \$3.00) is well worth serious study. Dr. Splawn discusses the problem ably and dispassionately. As a member of the Texas State Railroad Commission and as counsel in consolidation proceedings, the author had ample facilities for first hand information. His study has led, as he says, "to an enquiry as to the genesis of the idea of consolidation, what Congress has expected to accomplish, and what in the light of the record . . . may be accomplished along the lines of congressional expectancy." He comes to the conclusion that on the whole the results of consolidation are rather disappointing. The greater bulk of the volume deals with the important problem of how to consolidate the trunk lines in

the great Northwest and Southwest and yet retain healthful competition.—A rather brief and sketchy history of communistic and socialistic thought and endeavor from the early Middle Ages to the beginning of the nineteenth century is contained in "Social Struggles and Socialist Forerunners" (Small, Maynard. \$2.00), by M. Beer. Compiled mainly from secondary sources, some of them of rather doubtful value, it abounds in generalizations and statements open to challenge. Without attempt at proof the author claims that the doctrine of Wycliffe, that those in a state of sin have no right to property, coincides with the teaching of St. Augustine. He does not seem to realize that voluntary communism, as it is practised in religious orders, is not tantamount to a condemnation of the right of private property as such. His sketches of the different Utopias, from that of Sir Thomas More to Bellamy's "Looking Backward," form, perhaps, the most valuable part of the book.

Advice and Models for Young Writers.—It would not be advisable for any teacher of English composition to be without a copy of "Chats on Feature Writing" (Harper. \$2.75), by H. F. Harrington. For students, also, who are trying to master the intricacies of writing a story that people are willing to read, the book is supremely necessary. The author, Director of the Medill School of Journalism, is experienced both in class-room work and in newspaper requirements. Under the heading "The Blue Pencil Club in Session," he gathers the opinions of more than thirty well-known feature writers upon their profession. In this symposium Mr. Harrington incites the writers to tell how they get their ideas for stories, how they handle their material, in what way they interest their readers, whether or not they revise their manuscripts and how they market the finished product. Part two is mostly an anthology of typical feature articles. But each group of models is prefaced by a chatty introduction outlining the special qualities and virtues of the type. "Practical Hints to Writers," the third part of the compilation, should be of rare value to the literary amateur. There is a great deal of useful information about the commercial aspects of literary composition in this handbook; and there is much about the artistic technique that must govern the literary composition itself. The author has practised his theories well, for his own chapters are done in the best style of the feature writer.—A stimulating collection of modern essays has been edited by Charles R. Gaston under the title "Forum Papers. Second Series" (Duffield). Among the contributors are Theodore Roosevelt, Brander Matthews, A. C. Benson, E. E. Hale and some of lesser calibre. The subject-matter is varied. A short biography and topics for discussion are appended to each selection.

Liturgical Works.—There is a timeliness in reprinting for pilgrims "The Liturgy in Rome" (Macmillan), by M. A. R. Tucker. This short manual of Christian and ecclesiastical Rome was first published in 1897. Besides a short account, from the laymen's point of view, of the Latin liturgy, tableaux are given of episcopal and papal Masses, the old Ambrosian Rite of Milan and the various Eastern Rites to be seen in Rome especially at Epiphany time. These are supplemented by the full Roman ecclesiastical calendar with annotations of the varying services in Rome's many churches. These chapters are the most valuable. The book seems to have been designed for non-Catholic as well as Catholic readers, and embodies a passing mention of numerous fundamentals a Catholic could scarcely not know. Little inaccuracies are occasionally met with and in a few places the text has not been brought into accord with the New Code.—In connection with the modern revival of interest in the liturgy may be recalled the two books of Marie St. S. Ellerker, O.S.D., "God's Wonder Book," an explanation of the Mass for children, and "Master, Where Dwellst Thou?" published by Burns, Oates and Washbourne.

The Door to the Moor. Those Difficult Years. Tristan. Helen. Serena Blandish. The Furnace. The Lost Speech of Abraham Lincoln.

Such a story of true friendship and self-sacrificing benevolence as "The Door to the Moor" (Dorrance. \$2.00), by M. B. Vandenberg, is a great relief from the ordinary love story. The atmosphere of the tale is decidedly quiet, yet full of quaint charm and in accord with the character of an old man who, conscious of long years of devoted service, serenely awaits the end. One defect must be reluctantly noted in this otherwise delightful novel. The heroine in her spirit of sacrifice deliberately throws herself into the sea. The act is not openly commended; but the implication seems to be that it was the only possible solution. True art never solves a problem by violating God's law.

The first few years after the marriage ceremony, the years during which slight misunderstandings are so likely to bring about a perpetual estrangement are meant by Faith Baldwin in the title of her recent novel "Those Difficult Years" (Small, Maynard. \$2.00). The story is the history of a young couple who bravely met and successfully overcame their difficulties and who were brought closer together by their joys and sorrows. The novel is entertaining as well as wholesome.

A notable contribution from the Spanish is "Tristan" (Four Seas. \$2.50), by Armando Palacio Valdés. A young poet, pessimistic, introspective and impetuous, sees his circle of intimates thin down until a devoted wife is his only support. But she, too, must go. Tristan's self-engrossing pride is in contrast to Don Reynoso's devotion to his young wife whose fancies whirl her from love to desertion and then to repentance. There is a delicacy in the treatment of the theme that is lacking to many who strive to interest by offending.

In "Helen" (Doran. \$2.50), Edward Lucas White places the paragon of beauty, if the ancients are to be believed, before the eyes of our modern, unclassical people. For all who have read Homer, the story will have this added appeal: it settles at last the fate of Helen. For those uninitiated in classic lore, Helen will exercise the same fascination that she used over those who listened to the minstrel's song. Mr. White has mingled modern knowledge with Homeric fact in this re-creation of the most famed woman of pagan antiquity.

The Lady of Quality who wrote "Serena Blandish or The Difficulty of Getting Married" (Doran. \$2.50) might possibly be an amateur writer. More probably she is the extremest sophisticate burlesquing a society that she knows well. Serena is unbelievably beautiful, wofully poor, and frank to an embarrassing degree. She is determined to get married and she succeeds, finally. She has a most bewildering time. It is years since such a fantastic satire has been published. The philosophic butler and the princess and the countess are kin to the characters of Lewis Carroll.

There can be no doubt that "The Furnace" (Doran. \$2.00), by Dan Poling, is a novel with a purpose. It is concerned with the industrial problems and their solution. As a vehicle for its philosophy it traces the career of a superintendent who attempts neutrality in a steel strike. He is freed from a murder charge by the testimony of a girl who loves him, daughter of a capitalist. Had the author the advantage of assimilating the great economic principles of Leo XIII, his story would not have been so weak. He is inspired, however, by a kindly heart.

Both as a short story and as a bit of Lincoln history, Honoré W. Morrow's "The Lost Speech of Abraham Lincoln" (Stokes. \$1.00), is worth reading. The humor and pathos, the honesty and patriotism that characterized the great American are caught and visualized in a single striking incident.

Sociology

Voting and Voters

ALL who have ever taken an interest, however small, in political matters have commented on the fact that the vote of an improvident waster counts for as much as the vote of the most intelligent. Effort has been made to defend or excuse this anomaly, but with little success. So far, however, are our politicians from thinking this to be a drawback that it has actually been proposed that voting be made compulsory, so that though a man may feel that he knows nothing respecting the questions under discussion, he shall be compelled to express an opinion. In a recent European daily an alternative course was suggested. It certainly gives food for thought, though we may not accept it *in toto*.

In the Utopia described by the writer, only those who wish to vote do so, and then not merely because they wish it. In order to obtain a vote an examination must be passed, and this cannot be done until after school or university education is at an end. The examination is simple, being in history and civics, and if it be passed, a license to vote once can be applied for, although no one can vote until the twenty-fifth year has been reached. A higher examination will entitle the holder of a pass to apply for more votes, and services rendered to the State will carry the same privilege. After obtaining the right to apply for a vote, the license has to be asked for at a certain time and a small fee paid for it. The sum of eightpence is mentioned in this particular Utopia. Applications must be made personally and not through an agent, and must be made after every election.

It will be noticed that the obvious intention of the method is to limit the votes to those who are sufficiently interested to take the required steps some time beforehand. The last moment voter who is put on the roll to vote for or against some particular candidate would be eliminated. The sudden starting of some public works or utilities which would take three, four, five hundred or a thousand ignorant voters into a district would be ruled out. So far as any intelligent decision is to be given this is a decided advantage. It seems to be a good thing also to insist on a certain small modicum of knowledge of history and civics, and the books to be read may be made really interesting, and would have the advantage of giving the information without any special party bias. The chief value of the proposed method, however, is the limitation of votes to those who are interested, and this would be generally accepted as an improvement. There would, of course, be great complaints at first on the part of those who had missed their chance of voting, but it would soon come to be recognized as their own fault, and before long anyone would be ashamed of not being capable of exercising suffrage.

In the days when Reform bills were the subject of keen party controversy in the England of that period, the

question whether the franchise were a right to be claimed or a privilege to be earned, was often acrimoniously discussed and never finally settled, except that for many years it has been the rule to grant votes to almost everybody. The 1918 act practically included everyone except women under thirty, though it would be hard to say on what grounds they are supposed to attain years of discretion at a later date than men. There is now a movement to bring in women under thirty; and no one seems to have considered the alternative of increasing the age at which men can vote. Possibly politicians fear that any proposal to limit the rights of voters will be unpopular. *Homo politicus* has a great proclivity to save his skin. The personal interests of these gentry are not, however, likely to stand permanently in the way of an improvement in our political constitution, and it would soon be understood that a member who opposed the prospect of confining votes to those who knew something about the matter wrote himself down as an animal of limited intelligence appealing to those of his own kind. When any vote of the public is taken, whether upon Federal, State or local matters, it is generally recognized that the result is very much of a gamble. That is bad in itself, for it may put power in the wrong hands, and as much mischief may be done in administration as in legislation. But the mischief does not end there, for politicians who feel that their tenure of office and therefore of power, may end at any election are unable to take any but short views. It is a hand to mouth life that they lead, and in consequence what the State does is not well done. If voting were confined to those who take an interest in the government of the State there would be less likelihood of the surprises that are a feature of every election. There is no inherent right to a vote. We recognize this by refusing the right to a foreigner, or denying it, as the Australians do to a Briton until he has been a certain time in the country. We might well increase the age for voters, for it will not be contended that there is any particular sanctity attaching to the age of twenty-one. Then again, offences against the law should debar the offender from voting for a longer or shorter time.

These things, however, touch only the fringe of the problem. We shall not have good government until we demand it in an effective manner, and this cannot be done until the mass of the people has attained some slight standard of knowledge. The method does not mean that parties will disappear, for men will continue to look at different problems from different angles, even when they understand something about them. It does mean, however, that they will cease to believe that all the right is on one side and all the wrong on the other, Democracy is often denounced as a failure, and truly there is much to be said against it, but then every other system that has been tried can be described in the same way. Carlyle was always crying out for government by some hero or super-man. The difficulty has always been the way of

selecting this individual. No one has ever proposed in the countries of Western civilization that education should be the sole test of fitness to govern, though China has practised the method without any especial success. In England and the United States it was held for many generations that the ownership of land was the only valid qualification, and at present, the ownership of money seems to be the most efficacious method of attaining power. We must broaden the State and do it in the right way, and there seems to be a good deal to say for limiting votes to those who have shown that they possess some knowledge of political affairs, have a tolerant broad-mindedness on matters of religion, profess the elements of a commonsense Christianity, and are therefore willing to take some trouble to secure the privilege of voting.

R. R. MACGREGOR.

Education

Limitations on Moral Testing

THE monograph whose assumed principles we have already discussed, admits that the tests themselves are examinations in ethics rather than in morality, and that they strictly and immediately tell us what the average child knows or is able to express about a moral problem, but do not tell us whether the average child has the "concrete habit." These particular tests, like all tests, are seriously conditioned by language. It is not always easy for an adult reader to understand, as we have previously seen, what the author means, and in every test and in every answer there are words which have entirely different meanings for the tester and the tested. In nearly twenty-five years of teaching, chiefly in college, I have found that almost every test, and I have given hundreds, has expressions which my students who heard me every day took in a different sense from mine. What, then, is likely to be the result where children are asked to formulate and express ethical concepts in response to words of a stranger presented once in a test?

Tests also have not as yet thrown off all the taint of their origin. They were intended by Binet, as also in the case before us, to find abnormal children by comparison with the average. To follow the average is never inspiring, and in morality the average is a step downwards. These tests, again, have a shortcoming common to all modern tests. They embody an average operation carefully selected and applied to see whether it is or it is not too difficult or exceptional. The tests are tried variously and correlated with other tests to see whether the operation they suppose can be accepted as a normal or average standard. After that standardizing the testers often stop their random sampling and take only one single act of the child tested. A variety of operations is thought in some cases to be adequate, but no two acts test exactly the same way. The ideal would be to take the subject's average in many trials of the same act. One "lost chord" did not make Adelaide Procter a pianist, but if she could

strike such chords in a large percentage of attempts, she might pass out of the musical moron class. In life we do not predestine an athlete or the President to inferiority, mediocrity or superiority until we take his average at the end of his season or his term.

Finally another limitation of tests is prominent in these moral tests. It is clear that the simpler the operation and the fewer the elements that enter into it, the more accurate the result is likely to be. Operation tests in spelling are more accurate than in composition, and it is manifestly more easy to measure operations than capacity. Who is to guarantee that any one operation is typical or exhaustive of a capacity? The moral tests applied by Sister Mary involve a great deal of self-knowledge, and it is extremely difficult to know one's motives. "Know thyself," was the Greek philosopher's ideal, and self-knowledge is the ripe fruit of intense concentration or of long experience. It is only after years that one sees the real motive of a certain action, if I may apply to others what is true in my own case.

All this discussion does not mean to assert that the answers of thousands of children are not interesting and instructive. As a teacher I have always learned much from every one of the many books I have read on tests and testing. This monograph is illuminating on a hundred points; it is ingenious; it will educate further any teacher, but we must be careful not to accord infallibility to these or to any tests, and we must be more careful of all inferences drawn from tests.

After the assumptions on which the tests are based; after the selection and application of the tests, after their interpretation and mathematical tabulations of results comes the most important of all stages in testing, the inference to be drawn. In all testing this stage is exposed to error. At this point of moral testing we part company completely from Sister Mary's monograph. Granting that everything has so far been correct, supposing that none of the above mentioned limitations were to be found in these moral tests, we may not admit that the standardized tests (p. 166 ff.) are valid inferences from the investigation or in any way a solution of the problem of moral education. The tests proposed are not valid inferences because the practice of the children surely and usually antedates the reflex judgments on their acts expressed in these tests. Prince Priggio in Andrew Lang's delicious satire found in "My Own Fairy Story Book," made decided objections to a bath, but after Prince Priggio's nurse carefully explained to the two year old baby the hygienic effects of soap and water upon pore and cuticle, Prince Priggio, his historian solemnly avers, never wept again. Are habits of morality any more than the habits of cleanliness to be considered present only when the child can express in proper terms the concepts which accompany health or virtue? It is quite sufficient that the elders of the children know from experience, even without knowledge of the theory of

hygiene or of ethics, what is good and healthful and that they make their children do what is good and healthful. Sister Mary's tests show that obedience is the leading motive of child morality, and faith is and must be the subjective side of such obedience for children and for men too during the greater part of all education in life-habits of whatever kind. The experience of his seniors must be the guide of all juniors. It would indeed be desirable that all senior experience were enlightened and analyzed perfectly to its causes; it would perhaps be good if such enlightened experience and its solid grounds were early imparted to juniors, but these ideal conditions are seldom verified. Obedience therefore as a motive and faith as its grounds must ever be a large, even a predominating element in the education, at least, of habits. For virtue, for health, for professions, for all life-habits long experience is needed to be able to know and express clearly to oneself the concepts or principles upon which previous habits are based.

The inference expressed in the monograph's standardized tests is not only invalid, but it is misleading. The author states several times that morality is not the same as ethics. Supposing then the tests in every way satisfactory, they are simply tests in a science, and the methods of education in a science like ethics, differ essentially from the methods of education in an art, like virtue or morality. Kempis summed up the matter briefly and comprehensively: "I should rather have contrition than know its definition." It is possible and even usual to be a poet without knowing the definition of poetry, and artists are not always the best critics of art. Neither are Saints necessarily excellent moralists, and maybe some of Sister Mary's youths were Saints in morality but morons in ethics.

FRANCIS P. DONNELLY, S.J.

Note and Comment

The Catholic Summer School

UNDER the direction of its president, the Rev. John D. Roach, the Catholic Summer School has begun its thirty-fourth session at Cliff Haven, on Lake Champlain, at the gateway of the Adirondacks. The program of studies outlined includes lectures on "The New Psychology," "What's the Matter with Education?," "Some Studies in Science and Revelation," "English Teaching Through Interpretation," "Trials and Triumphs of Society," "The Cultivated Catholic Facing the Literary World of Today," "Contrasts in Modern Contemporaneous Fiction and Drama," "Spiritualism, Theosophy, Christian Science, New Thought and Neo Paganism," "North Africa and the Near East," "The Nordic Question," "Making a Living" and "The Activities of Catholic Women." Some of the lecturers are: the Rev. Charles Bruhl, Ph.D., the Rev. George J. Donahue, Pomfret, Connecticut; the Rev. Albert J. Sterne, C.S.S.R., New York; the Rev. Claude J. Pernin, S.J., head of

English Department, Loyola University, Chicago; the Rev. Edward J. Harrison, C.M., dean of Niagara University, N. Y.; George Herrmann Derry, Ph.D., Department of Economics, Union University, Schenectady, N. Y.; the Rev. J. Carter Smyth, C.S.P., Denis A. McCarthy, LL.D., Boston; Theodore Maynard, Dr. Frank O'Hara, Ph.D.; and Miss Agnes G. Regan, Executive Secretary, National Council of Catholic Women.

The social activities will be numerous and attractive, and the usual camp for boys so successful during previous sessions will be conducted under the careful direction of trained supervisors.

The Jesuit Missions

THE recent beatification of the eight martyr American Jesuit missionaries makes pertinent the note of the Bombay *Examiner* that the statistics displayed at the Missionary Exhibition, now open in Rome, show that there are at present 3,484 Jesuit Fathers and Brothers engaged in the Society's Missions. The Society has 65 Missions, 44 of which are in heathen lands and 21 elsewhere. In the 44 Missions, there are 2,200 Jesuits, 313 priests of the country, 802 Seminarists and 3,341 Sisters. Of souls committed in this way to the pastoral care of the Society, there are 1,894,899 Catholics, 1,879,900 non-Catholics and 196,748,090 pagans.

The Society had not been a hundred years in existence, the *Examiner* adds, before it had founded 59 missions. At the time of the suppression, 124 were flourishing; and of these only 19 survived that tragedy. It is remarkable that the restored Society in its first century (1814-1914) established exactly the same number of missions (42) as it was actually administering at the end of the first century of the old Society (1540-1640). Finally, of Jesuit missionaries, 92 have been beatified or canonized and the causes of 169 others have been introduced.

The Mayo Hospital

ST. MARY'S HOSPITAL, Rochester, Minnesota, is now perhaps the most famous surgical clinic in the medical world because it is there that the Mayo brothers perform their operations and train their students. At the recent commencement exercise of the hospital's School of Nursing, the highest prize, a scholarship of \$600, was awarded to Miss Grace Ferry, a former pupil at St. Vincent's Academy, Detroit, Michigan. Few of those who read about the surgical wonders performed by the Doctors Mayo know that the hospital is in charge of a community of Franciscan Sisters. It was founded by a zealous Franciscan Sister for the benefit of the district, after an epidemic had swept over the immediate locality where the father of the present Doctors Mayo was an old-fashioned country practitioner. She and her assistants were teaching in the parish school and closed it to nurse

the stricken countryside. After the scare was over she suggested the need of an hospital to Dr. Mayo and he encouraged the idea. She had no money but trusting to the help of Providence began the work which has since accomplished such marvels for the benefit of the afflicted. The Mayos are not Catholics, but both father and sons have ever been lavish in their praise of the zeal and self-sacrifice of their Franciscan Sister helpers, and of the debt they owe them in the fame and results achieved since, through their aid, St. Mary's Hospital was opened by their father.

Philadelphia and the Sacred Heart

PHILADELPHIA has given a truly magnificent tribute to Christ, the Saviour and Guardian of humanity. The protectors of the City, policemen, firemen, park-guards, were the principal celebrants. Three thousand of them, under the leadership of prominent city officials, marched to the Cathedral on Friday, June 19, for the reception of promoters into the League of the Sacred Heart.

Even more brilliant was the first annual Military Field Mass and Communion on the following Sunday. One hundred thousand worshippers surrounded the altar erected on Logan Square in sight of the City Hall and the Cathedral. The City-Guardians numbered 3,500. Flanking the altar were soldiers and marines. Fourth Degree Knights of Columbus constituted the guard of honor. A choir of fifty voices and an orchestra of one hundred pieces assisted at the Mass. The sermon was preached by the Rev. Joseph Turner, C.S.S.R. Fervently recounting the favors of God so manifest in such a gathering, and adding a trenchant analysis of the evil forces at work to destroy happiness and security, Father Turner pleaded eloquently for honesty in the administration of public confidences. "Keep your manhood ever beyond price and always remember that 'a man in the right, with God on his side, is in the majority, though he stand alone.'" In sad comparison with the noble and inspiring efforts of stalwart men, stands a blatant message hurried into circulation on that occasion by the Klan. The blackest and heaviest type screams a warning that is too much overdone to be intelligent or civically serious. "Protestants, guard your homes on Friday night! Why should a Roman Catholic Military Field Mass be held in the City of Brotherly Love?" Alarming statistics follow. "Think this over and then act," the final hue and cry, is more ironical than its authors intended. If men in the grip of prejudice and selfish exploiters, had the leisure and habit to stop and think, the broadness to conclude correctly from open manifestations of sincerity, charity and sacrifice, such circulars would not have had a reader.

A Miracle of Our Lady of Perpetual Help

THAT the power of God is not shortened, nor His desire altered to help miraculously children of

faith and prayer, seems well illustrated by a wonderful cure wrought through the intercession of Our Lady of Perpetual Help. A Sister of the Holy Cross laboring in the Mission of Southern Africa was the recipient of this supernatural favor. A sufferer for over twelve years, first from typhoid, then successively, from ulcers of the stomach, violent headaches, blood-poisoning, cancer, and a condition almost leprous, Sister Evangeline was instantaneously and completely cured on the eighth day of a novena to Our Lady of Perpetual Help. A Redemptorist priest had started a novena of Masses in the patient's cell. It was at the time of the elevation of the Host that the dying nun made the prayer, "Eucharistic Jesus have mercy on me!" Something like an electric shock went through her body. The traces of disease had left her. The Catholic monthly, *Echoes from Africa*, states that this Sister is now laboring among the children and sick of the mission where she is likewise sacristan and organist.

A Cry for Liberty in Mexico

STRONG words and brave, which will find an echo in every heart that loves liberty, were those of Bishop Manriquez of Huejutla in Mexico when he fearlessly arraigned the despoilers of the Church, the persecutors of defenseless nuns and the tyrannical oppressors of the Catholic people in a Catholic land. The policy of patience, long-suffering and "silent waiting" in the face of a defiant and abusive persecution had reached its limits. With fiery eloquence he asks:

Shall we continue to follow the same line of conduct in the future? We think that we cannot, we should not, we must not. Maybe the prudence and patience of the Church under the duress of the struggle have been excessive. We suspend our judgment, our choice of opinion in the case. Yet, at any rate, it is high time boldly to proclaim before the world the justice and righteousness of our cause and to fight—and if need be to die—for our inalienable rights and franchises as law-abiding Mexican citizens.

We have been provoked beyond the limit of human endurance. Silence on our part would mean a dishonorable surrender, a shameful capitulation. Shall we blindly and stoically resign ourselves to suffer still more vexations, insults, mockeries and derisions? Shall we seal our lips and turn a deaf ear to the renewed invectives and reiterated calumnies of our enemies? Shall we not dare to ask our persecutors to give us at least the reason why they strike us in the face?

Above all shall we, the Doctors of Israel, the Shepherds of the Flock of Christ, remain silent when the wolves of anarchy, heresy and schism threaten to devour the lambs of Christ? No! No! One thousand times no! Our answer is *Non possumus!* "We cannot!" "They shall not pass!" Truth does not stand in need of defenders, but of fearless propounders who have the daring and courage to proclaim it in the face of the world.

The Mexican Government, he says, has given the Catholic people a choice of two evils: "Either you suffer that I control and regulate you even in spiritual and religious matters, or I shall persecute and exterminate you to the bitter end."